THE ĪSA

Upanishad

(A Commentary)

By

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Verse

पूर्णमद पूर्णमिद पूर्णात्पूर्णमुदच्यते
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते

ईशावास्यमिद सर्वं यत्किंच जगत्या जगत्
तेन त्यक्तेन भुन्जीथा मागृध कस्य स्विद्धनम् ॥ १ ॥

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समा
एव त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

असुर्या नाम ते लोका अन्धेन तमसाऽऽवृता
तांस्ते प्रेत्याभिगच्छन्ति येके चात्महनो जना ॥ ३ ॥

अनेजदेक मनसो जवीयो
नैनद्देवा आप्नुवन् पूर्वमर्षत्
तद्धावतोऽन्यानत्येति तिष्ठत्
तस्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥

तदेजति तन्नैजति तद्दूरे तद्वन्तिके
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यत ॥ ५ ॥

Meaning

That is perfect This is perfect (This) perfect has sprung up from (that) perfect. (When this) perfect had been taken out from (that) perfect, the remainder also (certainly is) (another) perfect

Whatever is dynamic in this dynamic world is pulsating with the the dynamic divinity Therefore, enjoy with dedication O Ye I, lust not after anybody s property

Aspire to live (the full span) of a century by doing actions here This is the only course open unto thee Actions stick not the detached person

And those human beings who (believe that) soul is killed (with the body and therefore, it has no separate and independent existence) after death head for the demoniac regions engulfed in blinding Tamasic tendency and which are (impervious to spiritual knowledge)

The one unmoving is speedier than the mind It (ब्रह्मात्मा) is primeval and ancient (पूर्वमर्षत्) (Even) gods (देवा) cannot fathom it that विश्वात्मा is ahead (पूर्व) and dynamic (अर्षत्) and (even) gods cannot reach it, and that जीवात्मा being the forerunner and seer (अर्षत्) limbs (देवा) cannot grasp it Standing still and stable (तिष्ठत्) it outstrips others who run From (in) this the dynamic Isha (मातरिश्वन् god) starts his cycle of activities (दधाति) and also from this the (abstract) dweller in the womb (मातरिश्वन् i e जीवात्मा) embodies into (concrete) limbs (अपो) as (abstract) air (मातरिश्वा) crystalises (दधाति) into (concrete) waters (clouds)

That moves and that moves not that (is) far and (again) that is near That is inside all this, and (again) that is outside all this

यस्तु सर्वाणि भूतान्यात्मनेवानुपश्यति
सर्वे भूतेषु चात्मान ततो न विजुगुप्सते ॥ ६ ॥

यस्मिन् सर्वाणि भूतान्यात्मैवाभूद् विजानतः
तत्र को मोह कः शोक एकत्वमनुपश्यत ॥ ७ ॥

स पर्यगाच्छुक्रमकायमव्रणमस्नाविरं
शुद्धमपापविद्धम
कविर्मनीषी परिभू स्वयभू
र्याथातथ्यतोऽर्थान
व्यदधाच्छाश्वतीभ्य समाभ्य ॥ ८ ॥

अन्ध तम प्रविशन्ति येऽविद्यामुपासते
ततो भूय इव ते तमो य उ
विद्यायां रता ॥ ९ ॥

अन्यदेवाहुर्विद्ययाऽन्यदाहुरविद्यया
इति शुश्रुम धीराणा ये नस्तद्विचचक्षिरे ॥ १० ॥

विद्यांचाविद्यांचयस्तद्वेदोभयसह
अविद्यया मृत्युंतीर्त्वा विद्ययाऽमृतमश्नुते ॥ ११ ॥

अन्ध तम प्रविशन्ति
येऽसम्भूतिमुपासते
ततो भूय इव ते तमो
य उ सम्भूत्यांरता ॥ १२ ॥

अन्यदेवाहु सम्भवादन्यदाहुरसम्भवात्
इति शुश्रुम धीराणा ये नस्तद्विचचक्षिरे ॥ १३ ॥

सम्भूतिंच विनाशंच
यस्तद्वेदोभयसह
विनाशेन मृत्युंतीर्त्वा सम्भूत्याऽ
मृतमश्नुते ॥ १४ ॥

But he who sees wisely all beings in himself and himself in all beings does not desire any protection whatsoever from whomso ever

How can there be any delusion or sorroy with that wise man of insight of oneness in whom all beings have become the very himself ?

He (of unitary outlook) grasps the brilliant bodiless, scatheless sinewless flawless and sinless (soul stuff) (and thus he reveals as) a seer a subduer of senses a surveyor of comprehensive outlook, a self-reliant personality thus fulfils his obje tives for an eternal period

Those who worship materialistic vedic lore enter blinding darkness of Tamasic activity but on the other hand those (whose goal is spiri tual lore) but who are stuck (in the lasting knowledge worth knowing i e श्रयस् (enter) as if (a k nd of) तमस which is worse

It is said that different is the fruit of Vedic lore and like wise different of spiritual lore We have heard thus from the wise men of firm understanding who have revealed that to us

The man (aspirant) who knows that (eternal principle) in relation with both विद्या and अविद्या after crossing death by अविद्या attains immortality by विद्या

Those who worship the perishable gross part of a person i e who make body as the goal enter the blining Tamic sphere on the other hand those who get glued in pleasures of (the subtle part of person i e) the siddhis enter as if a worse Tamasic sphere

Likewise other is declared (the fruit) from the subtle other from the gross We have heard thus from the wise men of firm understand ing who have revealed That to us

And (च) who (य) knows That along w th the gross and fine elements crosses death by the destructible (body) and attains immor tality by the subtle Karmic sheath

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम्
तत्व पूषन्नपावृणु सत्यधर्माय दृष्टये ॥ १५ ॥

पूषन्नेकर्षे यम सूर्य प्राजापत्य
व्यूह रश्मीन समूह तेज
यत्ते रूप कल्याणतम तत्ते पश्यामि
योऽसावसौ पुरुष सोऽहमस्मि ॥ १६ ॥

वायुरनिलममृतमथेद भस्मान्तं शरीरम्
ॐ क्रतो स्मर कृतं स्मर
क्रतोस्मर कृतं स्मर ॥ १७ ॥

अग्ने नय सुपथा राये अस्मान्
विश्वानिदेव वयुनानि विद्वान्
युयोध्यस्मज्जुहुराणमेनो
भूयिष्ठा ते नमउक्ति विधेम् ॥ १८ ॥

इति ईशापनिषत्

By the golden container i e the Siddhas spiritual supernatual powers is covered all over the face of the Eternal Existence O Ye Fosterer open that all over to see for me whose nature has become the sight of that Satya (and not anything else however alluring)

O Fosterer the solitary Courser dispenser of justice the Sun the offspring of Prajapati marshal (thine) rays concentrate thy lustre I see that which is thine most auspicious form That person there and there is I

(The individual) is (or merges) in the immortal (cosmic breath) while the perishable stuff (this sheath of) the body ends in ashes O Doer remember (therefore) God Remember His deeds Doer remember (His) deeds

O Agni lead us by a righteous path to plenty (and abundance) O resplendent God thou knowest all our acts (and) (deeds) Fight out away from us the crooked (tempting deluding) sin We shall render thee words of plenty of praise

OR

O Agni lead us by a righteous path to plenty (and abundance) O resplendent God thou knowest all our offerings (even excesses done are not hidden from you) and therefore fight out away from us all those sacrificial excesses and sins (henceforth) we shall not offer oblations giving occasion to sin but we shall render you enough and abundant words of humility and praise

Thus ends the Isha

BOOKS READ AND REFERRED

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The Ten Upanishads	Tatwa Bhushan
The Upanishads	- Max Muller
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The Eight Upanishads	
ईशोपनिषत	व्यंकटराव रामचंद्र
ईशावास्य भाष्यम्	- अनन्ताचार्य
ईशावास्य रहस्यम्	- ब्रह्मानन्द

शाङ्कर भाष्यम	
ईशावास्य वृत्ति	विनोबाजी
ईशावास्योपनिषदभाष्य	राजवाडे शंकर रा
बृहदारण्यकोपनिषद	सदाशिव शास्त्री भिडे
कठोपनिषद	-
आत्मज्ञान–ईशोपनिषद	प सातवलेकर
उपनिषदांचा अभ्यास	विनोबाजी
उपनिषद–छांदोग्य ते ईश	रानडे शंकर मोरो
गीता – रहस्य	लोकमान्य टिळक
अध्यात्म रामायण	-
अनुभवामृत (अमृतानुभव)	ज्ञानेश्वर
गीताश्रम अथवा रहस्यखंडन	कोल्हटकर
उपनिषदार्थभाष्य	आर्य मुनिजी
	- कोलगड
सत्यार्थ प्रकाश	स्वामी दयानंद सरस्वती
केन उपनिषद	सदाशिव शास्त्री भिडे



human beings has been pointed out just above It is the attitude of live and let live in case of equally developed personalities that of live and make live in case of the personalities when the former is developed and the latter is not so well developed The generic name latitude can be given to such an attitude

The first is gratitude It is to remember the Creator Keeping ever fresh the memory of the Creator and doing things as his trustee within the limits afore mentioned is also indicated here The Gitā (IX 27) lays down

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम ॥

O Ye Son of Kunti whatever you do eat throw as an oblation in give to or penance you practise dedicate that unto me The same idea is embodied in the Bhāgavata (II 36) too

कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्यात्मना वानुसृत स्वभावात ।
करोमि यद्यत्सकल परस्मै नारायणायेति समर्पयेतत ॥

The germ of this idea of ded cating one s work to god is also seen in other Upaniṣads The Bṛhadanyaka (1 5 2) while commen ting on the Charity cum Ded cation formula of immortality says That the Sritis have said that who worships the deity of the year by the oblation of milk attains immortality This is to be interpreted as follows – Not that he attains immortality the very day he performs the aunual sacrifice but when he continues dedication (i e does show Charity and thus serves God day in and day out) throughout the year and thus by steps releases (himself) from the cycle of births and deaths

तद्यदिदमाहु सवत्सर पयसा जुह्वदप पुनर्मृत्यु जयतीति । न तथा विद्यात यदहरेव जुहोति तदह पुनर्मृत्युमजयत्यव विद्वान । सर्वंहि देवेभ्योऽन्नाद्य प्रयच्छति । बृहदारण्यक । 5 2

The Bṛhadaranyaka here has blended Charity and ded cation benevolence and gratitude

The sacred intruction therefore is that everything must first be offered to gods

देवाय इद न मम
यो भुक्त स्तेन एव स

" He who enjoys without offering to them (the deities) is a veritable thief. The same idea is echoed in the following two lines of the Gītā (III 13 and IV 31).

यज्ञशिष्टाशिन सन्तो मुच्यन्ते सर्व किल्विषै (III 13)
यज्ञशिष्टामृतभुजो यान्ति ब्रम्हि सनातनम् । IV 31)

The first means, ' Those who enjoy what remains after dedicating to gods are released from all bad effects and the second, assures such people attainment of the highest state of the eternal Brahman

Now we come to the concluding part of the verse It clarifies and consolidates the axiom stated It an imperative injunction. It dictates, ' Oh, Ye, lust not after another's property " It has two suggestions The first is negative. It defines, 'Greed'. Te covet what belongs to another is a sin The word 'Dhanam' (धनम्) is very significant The vedic root (धन) means to create, to produce. Property includes riches cattle, persons and all other objects This is a great injunction for the aspirant It is a rule of conduct for the golden age Whatever legitimately belongs to another, one must not thirst after. One must remain content with what complets one's preserve of freedom and right, if there be any surplus one must distribute that to build other co-exisfing circles of preserves Surpluses or surfeits anywhere are not permissible No democracy or no Ism worth the name would preach anything other than this

When equal rights of others are respected, the great pre requisite of true democracy is secured and foundation for a golden age is laid

As seen above this rule rhus applies to the doer, the man of the world It has along with this practical side a religious side also.

This injunction is sufficiently broad enough to cover all the basic principles of a universal religion of humanity The underlying idea of all religions is belief in God (ईशावास्यम्) The basic principles of all religions are अहिंसा Non-voilence सत्य Truth, अस्तेय Non-stealing अपरिग्रह Non-attachment and ब्रह्मचर्य. This Bramhacharya has celebacy as a secondary meaning The first meaning is one who acts in God

All lying by sane persons is reduced in the final analysis (if it is not a sort of congenital madness to the desire of possession of what one is not entitled to. Violation of the equal right of the other to live, is violence in this form or that. Taking other's property is स्तेय

or theft Unnecessary parapharnalia and theft present difference of degrees only Thus this advice covers all these tenets It is an omnibus injunction

The second verse fulfils the first It puts an emphasis on the activistic aspect These are not isolated verses The man of the world and the man of religion should have simultaneous development.

In the first verse the stress is on the religious side but the word भुञ्जिथा has brought in the practical side and maintained the balance This word serves as a link between the first verse and the second Now in the second verse the leaning is overwhelmingly in favour of the practical side but the sentence न कम लिप्यते नरे connects this with the previous line as it is essentially a religious injunction Thus the two verses cannot be divorced They together form a balanced and harmonious philosophy of life Now to the next verse

कुवन्नेवेह कर्माणि जिजीविषेच्छत समा ।
एव त्वयि नान्यथेतोऽस्ति न कम लिप्यते नरे ॥

Word arrangement

इह कर्माणि कुवन् एव शत समा जिजीविषेत ।
एव त्वमि इत अन्यथा न अस्ति नरे कम न लिप्यत ॥

Words

1 इह (Indeclinable) Here in this world
2 कर्माणि (Accusative plural of कमन (a deed) works
3 कुर्वन् (Present participle from कृ to do) Doing
4 एव Only
5 शतम् A hundred
6 समा (Plural of ग + मास् a group of months) years
2 (From सम Equal) Equal अदीन unyielding and अक्षीण un diminishing years)
7 जिजीविषेत (Optative third person singular of the dessidarative of √ जीव to live) One should desire to live
8 एव This way
9 त्वयि (Locative singular of युष्मद you) In you
10 अन्यथा Otherwise
11 न न Not

12. अस्ति (√अस् to be present Third person singular) is.

13. नरे (Locative singular of नर) in Man (नृ-देहधारिणि नरे)

न रमते नरे Man who is not engrossed and (not lost)

(नरे नेतरि) (*Etymologically leader*) A leader-cum-doer.

14. कर्मन् Work action

15. लिप्यते (Ātmanepadī third person singulal of √लिप् to attach.) Sticks, adheres.

Meaning.

" Only by doing works one should desire to live here for an equal hundred years (equel means balanced and equanimous when construed with the spiritual aspirant and of undiminished vigour in respect of the man of the world). For you (lit in you) there is no other (course left open) here Work sticks not a person who is *detached "*

There is another parallel reading quoted by Uvaṭācārya in his gloss This alternate reading is more in keeping with the spirit of this *Upaniṣad and also conforms better to the metre.* The reading given above violates the metre in every line by one word

This second reading is more categorical and definitative It puts जिजिविषे (you should desire to live) in place of जिजिविषेत् and त्वं (you) in place of त्वयि (in you) The imperative form जिजिविषे is in conformity with the like other forms in the first verse namely भुञ्जिथा and गृध

MEANING OF THE UVAṬĀCĀRYA READING

'Only by doing works you are to live here for one hundred equal years You are (made) (like this) Here *there is no other (course)* Work sticks not a person who is detached As has been pointed out the form जिजिविषे जिवितुमिच्छे is in keeping with the form भुञ्जिथाः and गृध *in grammar and in prosody, and in spirit* also This reading conforms strictly with the metre अनुष्टुप् by maintaining only Eight words in a line while the first reading violates by one extra letter त् (जिजिविषेत) the first line and by the letter यि (त्वयि) the second line It appears this is the older one

Commentary ·

This verse makes five statements This first that the world is to live The Second that living is doing things The third to live means to complete the full allotted period of time and the fourth the span of life should be of even tenor This is the only course open for a man The fifth statement is distinct It tells that deeds adhere not to such a worthy leader of man who does actions in a detached way

The world is a fit place for living We have seen that the Madhu Vidyā or the Nectar knowledge formula of the sage was the art of transforming existence into a worthy living Living is doing things as long as we live Of course man should live the full period possible The Upaniṣad implies that the man who shirks action has no right to live

The Ṛgvedic conception is that life is for activity There are a number of hymns in the Ṛgveda which praise a life of activity The Vedic ambition is well portrayed in the saying of the sage गृत्समद् Gṛtsamada प्राय प्राये जिगीवास स्याम । Which can be freely rendered as Let us make every work an undertaking and every undertaking a victory As has been already quoted they wanted to rise above laziness boredom and failure (Ṛgveda II 30 7 न मा तमत् श्रमत् नो तन्द्रत्) and work on The Atharva veda (IV 24 6) says य प्रथमा कर्म कृत्याय जात

The First the Primeval is born to works When the ideal the primeval is for work and when the sun god works throughout the best of creation i e man also must work for the whole time The Atharva advises men to work throughout with the Sun It admonishes (VI 24 3) दवस्य सवितु सर्वे क्म कृण्वन्तु मानुषा Men should begin work at the break of the day The Kena says कर्माणि प्रतिष्ठा work is the foundation of worship In the Katha the God of Death Yama advises Naciketas that man who does three fold work utilising control charity and compassion crosses death The Chandogya VII 21 tells works (alone) lay the foundation यदा वै करोत्यथ निस्तिष्ठति । The same idea is further stressed even by the Muṇḍaka The name Muṇḍaka (coronet) tells III 1 4 क्रियावानेष ब्रह्मविदा वरिष्ठ The doer (aspirant) ranks topmost of all the wise soul knowers It again states (Muṇḍaka 1 2 1) म यषु सद्दतत्सत्यम् कर्माणि कवयो यान्यपश्यस्तानि त्रेतायां बहुधा सन्ततानि तान्याचरथ नियत सत्यकामा एष व पन्था सुकृतस्य लोके ।

This is the truth. Manifold are the ways in which the deeds were *performed in the triad of the Vedas which the seers beheld in the* hymns You who desire to know the truth, practise them always. This is your road of good deeds in the world". The Brhadāranyaka (I. 3. 17) terms life force praāna आंगिरस as the sum and substance of all limbs and says that to retain strength in body for a good purposeful life of works is not selfishness.

अथात्मने ऽ न्नाद्यमागायत । यद्धि किंचान्नमद्यते ऽ नेनैव
तदद्यते । इह प्रतितिष्ठति ।

' Then the life force started a penygeric on sustaining food Whatever food is eaten by him (and for him) It has a definite purpose. It (food) *stabilises him (Prān) Śvetaśvetara (VI. 4) says,* आरभ्य कर्माणि गुणान्वितानि start works impelled by prathritic forces The Taittiarīya Śiksāvallī, 9th Anuvāka unites studies and works The Gītā subsequently is based on the inevitability of (Karma) work and its necessity (The Gītā III 8).

शरीरयात्रा ऽ पि च ते न प्रसिध्येदकर्मण ।

' By inaction, movements of your body even, may not materialise ' The sage advises to live for a hundred equal years. 'Equal', applies both to the physical as well as mental side The Vedas have prescribed a normal period of one hundred years. Sentences like शतायुर्वै पुरुष *and again* शत जीवेम् शरद सर्वीरा *are fairly common. Man must enjoy* his span of life with unimpaired powers Repeatedly the Vedas have stressed this. There are quite a number of sentences of the following nature in the Rgveda

जीवेम शरद शतम, बुध्येम शरद शतम, पूयेम शरद शतम्,
रोहेम शरद शतम्, भवेम शरद शतम्, भूयेम शरद शतम् ।

It is to be noted that the hard month of winter is representative of the year The continuation of longevity and work *is implied here in* the following Rgvedic Hymn –

तच्चक्षुर्देवहि्त शुक्रमुच्चरत्
पश्येम शरद. जीवेम शरद शतम् ।

' That dazzling eye, the Sun doing good (ever) to gods is shooting up. Let us see that (and get inspiration from its unfailing duty) and live for a hundred years. (winters)

The Atharva X 2 29 makes the idea explicit It prays for unimpaired bodily powers throughout the life

यो वै ता ब्रह्मणो वेदामृतेनावृतां पुरम्
तस्मै ब्रह्म च ब्राह्माश्च चक्षुः प्राणं प्रजां ददुः ॥ २९ ॥
न वै तं चक्षुर्जहाति न प्राणो जरसः पुरा
पुरं यो ब्रह्मणो वेद यस्याः पुरुष उच्यते ॥ ३० ॥

From the mental side अदीनाः स्याम शरदः शतम् we shall be not humiliated throughout (life span) of a hundred years

Of course the important words are not One hundred There is nothing inviolate in this That was the normal span of life in those days If modern science and better hygiene can extend the period that also is covered by the sentence शरदः शतम् Gopal Swami is right when he writes and calls as a प्रायिक वचनम् or a generic statement meaning till one lives– यावज्जीवमित्यर्थः

The verse concludes by enunciating a great philosophical truth It is the work that sets moving the cycle of births That is the common belief of Hinduism Buddhism Lingayatism and all religions which believe in re births To neutralise the good and bad effects of Karma (कर्मन्) is the first goal This last sentence of the verse shows a practicable and comparatively easy approach to this goal It tells Karma (action) does not adhere to a man who is not stuck in works. When a person forgets that work is a means and takes an interest in it to the extent of forgetting the goal (the end) he is said to be lost in enjoyment Here the action masters him but a person of detached views masters the action

The whole of the advice of the Karma Sannyāsa Yoga of the Gītā (compare असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः (3 19 b) or तस्मात् मुक्तसंगः समाचर) is built on this pithy sentence of great import

Reference to other interpretations of the verses of the Īśa would not be out of place here The best known of all the commentators on the Upaniṣads is Śankarācarya This Vedāntic doctor has definite and sharp views He has interpreted the first verse and the whole of the Upaniṣad in quite a different light He is an avowed protogonist of the school of Renunciation (Sannayāsa Mārga) The Upaniṣads were

held in reverence by all the religions of India Even rebel schools admitted their worth At the time of Śankara Buddhism had a decided *upper hand over* Hinduism and Hinduism was threatened of its very existence Śankara s mission was re establishment of Hinduism For *this he has not hesitated to read renunciation in this Upaniṣad his* was the mission of influencing people and converting them to his side

But to read all that he reads in this Upanisad was bound to be a feat of ingenuity According to Śankara s Philosophy the world is a thing to be shunned The dynamic world therefore according to him becomes ephemeral world Naturally, to show these ideas in the Īsa he has to do a lot of straining and stretching For this he has to requisition the services of his encyclopaedic learning Īsavāsyam with *him becomes fit to be covered by the Lord The first line accordingly* means All this ephemereal world is to be covered by the Lord Why? Because the *world is of a fleeting temporary and* perishable nature Man must not get himself attached to this unsubstantial shadow like world but should mind only the Īsa Principle that engulfs and covers it

The same logic of extracting renunciation out of the verse forces him to present quite a different interpretation of तन त्यक्तेन भुञ्जीथा , तेन he construes as a pronoun placed in the place of *Iśa Meaning* by Him त्यक्तेन becomes दत्तेन given and पालयथा (Guard or respect) is given as an equivalent for भुञ्जीथा All these are obviously overd rawn meanings

Śankara breaks मा गृध्र कस्यस्वित् धनम् into two parts of मा गृध and कस्यास्वित धनम ? The first means Don t be greedy and the second yields again two meanings But with all this the word स्वित् does not fit in his explanation Śankara therefore smoothly disposes of the word by calling it an unmeaning interjection (अनर्थमृचक निपात) कस्यास्वित धनम् becomes whose is wealth ? Wealth is an unsubstantial thing Only Ātman is real all else is an unreality more so wealth This meaning again is coarse and goes against the very grain of contemporary Upaniṣads as shown before

Śankara has been followed by a number of subsequent scholars Raja Rama Mohan Roy accepts Śankara in toto Swami Sharvananda follows Śankara greatly in his translation which runs –

Whatever there is changeful in this ephemereal world all that must be enveloped by the Lord By this renunciation (of the world) Support yourself Do not covet the wealth of any one

Now the translation of the second verse

The great Śankarācārya has given quite a different interpretation of this verse too His comments go quite against the spirit of the Upaniṣad Shri S R Rajawade (P 84) is of opinion that the present version as distinct from Uvatacarya s reading got in circulation because of Śankarācarya s tremendous personality and the current verse in acceptance is an interpolation by Śankaracarya himself and that the authentic version is that of Uvatācarya Śankarācārya writes

The preceding verse (verse No I) gives Jnyana niṣthā (ज्ञान, निष्ठा) of a सन्यासिन while the second preaches Karma Niṣthā for a person not competent to toe the difficult course Don t you remember that the incompatibility between (ज्ञान) wisdom and work is (as solid and lasting) as that of a mountain ?

If a man desires to live one hundred years by doing works then such (an ignorant man) proud with the appendage of (नरत्व) manhood do only fire worship (अग्निहोत्र) and such other works There is no other alternative By such prescribed works bad work assails not the person

It will be seen from Śankara s commentary one the first two lines that a wise man should not desire to live nor should he undertake works Only ignorant man desirous of living should do works and those too which are prescribed by the religious works as fire worship aud such like accepted types and then should aspire to live a hundred years for such works (only)

Śankara s is obviously a one sided stand and secondly he has done a lot of mangling and twisting of the meaning But what is surprising is that so many scholars follow Śankara !



Chapter - V

The first two verses have laid the foundation of spiritual life for the aspirer cum doer The th rd verse points out what founders the spiritual life It anticipates the question What happens to those who deny the existence of the soul and therefore who would not subject themselves to the course of conduct outlined in the first two verses The reply is given here

The confident and categoric cast of the verse is meant to create faith and belief in the aspirant It postulates the existence of soul in a firm way The whole of the Upanisadic philosophy is built on the rock of the Ātman likewise the Iśa also builds its own philosophy on this solid base

The verse runs –

अमूर्या नाम त लाका
अ धेन तमसाऽवृता ।
तांस्त प्रत्याभिगच्छन्ति
य के चात्महनो जन ॥

अमूर्या There are two alternate readings of the verse असुर्या in place of असूर्या and अपिगच्छन्ति in place of अभिगच्छन्ति

Arrangement --

असूर्या नाम त लाका अ धन तमसा आवृता
नान ते प्रेत्य अभिगच्छन्ति ये क च आत्महन जना

Words :

1)	असूर्या	belonging to the Asuras ungodly people The other reading is असूर्या अ not सूय the Sun = The Sunless regions
2)	नाम	Namely
3)	ते	Those (Nom plural of तद)
4)	लोका	(worldly) Regions (Nom Plural of लोक a region)
5)	अन्धेन तमसा	(अन्धेन is instr singular of blind) Blinding (तमसा Instr singular of तम the third and lowest of the three dominating tendencies of Man These are सत्य spiritual activity रजस् the activity where the life force dominates and तमस an activity where the grosser elements dictate) = By the Blinding or thickening activity
6)	आवृता	(आ + वृता covered) covered all over
7)	तान्	(Acc Plural of तत that) To them
8)	ते	(Nom Plural of तत् that) those
9)	प्रेत्य	(प्र — इत्य प्र an augmentative prefix इत्य after literally go finally or go for good) after death
10)	अभिगच्छन्ति	(अभि + गच्छन्ति, अभि is an augmentative prefix गम = गच्छ to go गच्छन्ति is the present tense third person plural) (They) Go ahead Head for
	अपिगच्छन्ति	(Mādhyandina recension gives this reading अपि shows surety) Definitely go
11)	ये	Those
12)	के	Who
13)	च	And
	ये के च	Those insignificant Toms Jacks and Harries
14)	जना	Beings (Etymologically from $\sqrt{\text{जन्}}$ to bear or to produce the word gives two complementary meanings those who are to be called men as they are born as human beings) Vinobaji follows this meaning He says (English rendering of the original Marathi)

"*They are to be called men by courtesy because* they are born as human beings. They have not fulfilled the purpose of human life. They could have sublimated themselves into godheads but have remained only beings They have lowered *themselves to wormhood.*"

Shri Satavalekar (P. 23) follows the other meaning and explains it as people whose only job is procreation).

Meaning :-

And those human beings who (believe that) soul *is killed (with* the body and, therefore, has no seperate and independent existance) after death head for regions named असूर्या (earmarked for the Asura *people) which are engulfed in blinding Tamasic tendency and where* spiritual knowledge has not penetrated.

Comments:-

Every commentator has interpreted असूर्या and with a great force असूर्या as other-worldly regions as hades (and with the exception of Śankara who takes them as heavens) engulfed in blinding darkness Here the commenteters have interpreted तमस् as physical darkness Śankara takes this Methphorically as spiritual darkness

They invariably construed आत्मन् in reference to wicked men and have indirectly suggested that the seer has used the word आत्मन् loosely, as Ātman cannot be killed and they very charitably interpreted this word as a metaphor. There is no need for all this charity. The seer has not used any word loosely (i e the word आत्महन्) or superfluously (i. e. the *word नाम*) *He has no imaginary* hade or heaven; purgatory or paradise before him He has drawn a very logical conclusion Both external and internal evidences point out to this.

External Evidence :-

असूर्या नाम ते लोका refers to the regions called असूर्या or असुरिया i e the abodes of the *Asur people With the exception of Śankarācārya* every commentator has taken them to mean lower regions, worse regions than the earth. But their inter-pretations are unwarranted as will be seen from the following explanation.

The word Lok has come from the root √ लुक to shine (लोक्यते असौ लोक) लोक is what shines in the alternative it may mean the abodes of the resplendent beings or gods It is an accepted thing that some gods res de on this earth or भूर्लोक These gods are called भुवनवासिन or terrestrial gods These resplendent worlds begin from the earth and go to seven higher regions i e the heavens while the nether regions are not honoured with the suffix of Lok These have a suffix of Tal suggest ng lower position The sinners and wicked beings are relegated to the lower regions or talas The Aryanyakopanisad enumerates both the higher and lower regions The heavens are भूर्लोक भवर्लोक, स्वर्लोक, महर्लोक, जनर्लोक तपर्लोक, सत्य लोकश्च or ब्रम्हलोक and the hells are अतल वितल सुतल रसातल तगतल महातल and Patalam (पातालम)

Gramatically Asuriya means of the Asuras Now the word Asura has the Vedic meaning as a person who only exists (from अस to be) This third verse of the Īśa therefore deliberately gives as its equivalent जना i e those human beings who only exist Those who are only born as men They are neither the doers nor the leaders (नरा) These people are Asuras because they f nd delight only in physical life Ramachandra Pandit has given this interpretation असुषु प्राणषु रमन्ति इत्यसुरा प्राणपोपका केवल प्राणपोषिण i e whose sole job is to keep the body in tact wellfed They are not enlightened men It can be also interpreted after Satwalekar as (असु+र life plus giver) those who depend on the life force alone and not on the soulforce

Dr R G Bhandarkas has put forth a very significant suggeation Asurya असूर्य the Sanskrit equivalent may here refer to Assyrian Country Assyrian and Asuryan being philologically identical the Y and the U being interchanges as in Greek (Prof Ranade A constructive survey of Upanișadic Ph losophy P 157 foot note)

The Īśa (verse 3) names the regions and the Brhadaranyaka (IV 4 11) describes them The latter equates आत्महनो जना with not wicked people as all commentators would have liked to but with unwise and ignorant people The verse runs

अनन्दा नाम त लोका अन्धेन तमसा ऽऽवृता ।
तांस्ते प्रेत्याभिगच्छन्त्य विद्वांसा ऽबुधो जना ॥

Reasoning and natural justice will not put ignorant and unwise people in hellish regions of suffering but will allot to them *regions on this earth*

In the Katha (कठ) (I 1 3) Naciketas advises his father वाजश्रवस गौतम not to give barren and spent up cows as a donation and points out to him the fate of such donors i e birth in joyless regions The verse runs –

पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रिया ।
अनन्दा नाम ते लोकास्तान्स गच्छति ताददत् ॥

(A *sacrificer*) *who bestows cows which have drunk water eaten* grass given milk and which are barren goes verily to regions which are joyless Naciketas knew that his father was a good man tainted with a little selfishness None can think that Naciketas wanted or imagined him to be relegated to hell

Internal Evidence :-

The Īśa refers not to wicked but ignorant men It has a definite *school of thought in view This school of philosophy is seen in this* form or that right from the beginning of civilization to this date This is a school of body worshippers They are soul deniers Denying of the existance of the soul and considering this body to be all in all they do away with the need of relinquishing (enjoined in the first verse) and concentrate on enjoyment alone and if a comfortable life without work can be assured such people do away with work also Denial of the existence of soul goes counter to the very base of the Īśa The Īśa therefore *meets this serious threat* It deals with such hedonists or pleasure seekers

The unbroken tradition and legend common in the days of the Upaniṣads attributed all these qualities or rather lack of them to the rivals of gods i e Asuras The scriptures refer to the two schools of different cultures different ideals and ideologies *One school the* Devas represented the other school the Asuras Devas are the fore fathers of the Indo Aryans The name Deva they might have got because of the devine light they cherished or because they shone on account of their subsequent victories and glories The word Deva is formed from the root Div √ दिव् to shine *The Asuras (from* असु the life force) are so called because they delighted in mere existence

The Chāndogya छादोग्य viii 7 to 12 refers allegorically to the nature of Devas and Asuras It tells Then both Devas and Asuras wanted to be instructed They decided to send their representatives (for this purpose) Indra the chief of gods and Virochana that of the Asuras were deputed They approached (their forefather and Lord) Prajāpati (Prajāpati would not bestow the secret of the highest truth without testing them first as to the seriousness of the purpose of these two disciples) He asked them both to come well dressed well arrayed and asked them to see their images in a looking glass, in water and in the eye and told them that what they saw there was the soul At first both were quite satisfied with this instruction Virochana came to the Asuras for good Prajāpati slyly said while they were returning that the gods or the Asuras who will return satisfied with this (little knowledge) will be defeated (यतरएनदुपनिपदो भविष्यन्ति देवा वाऽसुरा वा त पराभविष्यन्तीति छादोग्य VIII 4)

Virochana told the Asuras that he had been in possession of the ultimate secret namely that the so called soul was no other than the image that one sees in the eye in the mirror or in a pan of water, thus identifying soul with the mere image of the body Soul according to him was nothing more than conciousness of the body To him the soul was a mere effervescence of the chemicals that constitute the body The soul dies with the body (Chāndogya viii 7 88) His soul was self

Indra of gods was a shrewd and true searcher after truth Prajāpati twice baffled him and tried to misguide him but Indra persisted and Prajāpati was convinced of his seriousness and ultimately enlightened him as to the true nature of the soul showing him the difference between self and Soul The result was an overwhelming victory for gods over the demons

The following is Huxley s quite an illuminating commentary on these two representative personalities

'There is first the Pseudo salvation associated with the belief that matter is the ultimate reality Virochana the demonie being who is the apotheosis of power-loving extrāverted somatotonia finds it perfectly natural to identify himself with his body and he goes back to other Titans to seek a purely material salvation Incarnated in the present century, Virochana would have been an ardent Communist *Fascist or Nationalist (Perennial Philosophy P 238)*

But Indra refuses in Brahmananda s words to mistake तमस् for सत्त्वम *sloth and self consciousness for poise and superconsciousness*

This allegory points out the struggle between sensualism and spiritualism and the ultimate victory of the latter over the former

The tenets of hedonism or the Cārvāka school of later days go against the very grain of the teaching of the first two verses of the Īśa

The Chāndogya (viii 8 5) says Therefore since then to these days we call them Asuras who show no charity have no faith (in higher life or/and values) and who render no worhip This is their canon (Upaniṣad) By sharing service (भिक्षया) besmearing with *aromatics adorning with ornaments and costly raiments their mummies* they claim to over come this (world) and the next

It will be thus seen that the third verse has the hadonist and sensualist Asuras in view These are the lust dieted men who slave the ordinances of heaven (Ibid P 96) that is to say subordinate the laws of nature to their own cravings To borrow the picturesque phrase of Huxley Who still splash about in the lower ooze and who regard personal slime as the highest from of spiritual *moisture and who prefer an agonizing* and impossible existence on dry land to love joy and peace in our native ocean

Now we come to the interpretation of Śankara of this verse

Śankarācārya again is very unnatural and *clumsy in his interpretation* He tells असुर्या to be the abodes of the Asuras but explains these abodes in rather a ridiculously round about way According to him both the abodes of tho Asureas and Devas are असुर्या The word असुर्या covers both hells and heavens (असुर्या परमात्मभावदद्वयमपेक्ष देवादयो ऽप्सुरास्तेप ऽव स्वभूता लोका असुर्या नाम)

He relegates Davas to the humiliating status of the Asuras on account of their comparative ignorance of the ult mate essential unity (अद्वय तत्वम्) of the Brahman *Gods as Indra Varuna Soma Surya* Usa etc whon the Vedas have praised have all of them thus become the Asuras And if we are to extend the same *logic not only the* regions (लोग) above the earth or the abodes (तला) below it but by reductio ad absurdum the whole un verso becomes असुर्य ।

While interpreting the phrase नाम ते लोका Śankar finds that the word नाम baffles explanation This is because Śankara takes लोका as births after deaths where according to him the fruits of Karman are seen and therefore enjoyed (ते लोका यत्र कर्मफलानि लोक्यन्ते दृश्यन्ते) The word Nāma therefore he summarily disposes of as an unmeaning interpolation (नाम शब्दो अनर्थको निपात) Really a dictatorial way of liquidating the unwanted ! तमस becomes with him darkness of the non seeing of the soul (आदर्शनात्मेन अज्ञानेन)

He renders आत्महन – आत्मान घ्नन्तीत्यात्महन as the killer of the soul and raises the question who these beings are? (के ते जना) and replies as The fools engulfed in ignorance illusion or unenligh tenment Now he raises the question How this invulnerable soul which the Gita describes as नाय हंति न हन्यते is killed? and replies that the fools can kill (metaphorically) the soul by showing contempt towards it By such contempt the soul principle remains as dormant and as inactive as a (real) deed thing and therefore they are called Soul destroyers के ते जना येऽविद्वास कथ न आत्मान नित्य हिंसन्ति अविद्यादोषन विद्यामानस्यात्मनो यत्कार्यं फल्मजरामरत्वादि मवेदेन लक्षण तद्धतस्येव तिरोभूत भवतीति प्राकृता विद्वासो जना आत्महन उच्चन्त तेन ह्यात्महनन दोषण ससरंति ते

Śankara s transalation will be as follows

There are the worlds of the Asuras covered with blind darkness Those who have destroyed this self (who perform works without having arrived at a knowledge of the true self) go after death to those worlds Aurobindo renders it thus Sinful are those worlds and enveloped in blind gloom whereto all thing in their passing hence resort to who are slayers of their souls

Shri Vinobaji renders it thus (in Marathi) आत्मज्ञानाचे मत्रुत्व करणार जे काणी आत्मघातकी जन आहेत त देह पडल्यानतर गाढ अध काराने घेरलेल्या आसुरी म्हणविलेल्या यानीकडे वळन असतात

Those self destroying beings inimical to the knowledge of the self (spiritual knowledge) go after death to the demonical births

engulfed in thick darkness Purohit and Yeats render it thus They that deny the self, return after death to a godless birth *blind enveloped in darkness* " *Max Muller s translation is as follows* --

There are the worlds of the Asuras covered with blind darkness Those who have destroyed their self (who perform works without having arrived at a knowledge of the True Self) go after death to *those worlds*

□ □

Chapter VI

In the third verse the sage has silenced the doubts in the minds of his pupil in an imperative authoritative and confident way by fixing the fate of the deluded and ignorant Āryans He has told us that they occupy a place among a region of people definitely looked down upon by the Āryans This verse raises two paradoxes one at the beginning of each line but which are again resolved by the master in the latter part of those lines Now he comes to the discussion on the soul All the three aspects of the soul stuff are in his mind The qualitiless or above quality static soul is the Brahman the qualitative soul is the dynamic creator Īśa under various names Mātarisvan being one of them and last comes the soul in the body–the Atman The verse runs –

अनेजदेक मनसो जवीयो
　　नैनेद्देवा आप्नुवन्पूर्व–मर्षत्
तद्धावतो ऽन्यानत्येति तिष्ठत
　　तस्मिन्नपो मातरिश्वा दधाति ॥

Arrangement :

अनेजत् एक मनस जवीय पूर्वम् अर्षन एनत देवा न आप्नुवन् तत् निष्ठत् धावत अन्यान् अत्येति तस्मिन मातरिधा अप दधाति

Words

1. अनेजत् (अन् + एजत् – अन not + $\sqrt{\text{एज}}$ to move) unmoving
2 एकम One (and along) (the unparalleled one)
3. मनस More than the mind (ablative singular of मनस)

4 जवीय Speedy

5 पूवम् Former going ahead

6. वर्पत Ancient seer ($\sqrt{}$ऋप् to go to see ahead to have vision) fore-runner. Mahidhar construes it as a short form of अग्घिन् indestructible Vinobaji takes पूवमपत् together and finds in it the etymology of पुरुष as पूवेम् अपत इति पुरुष

7 एनम् To it Brahma according to Gopalswami

8 देवा Gods (द्योतनात् देवा Spirits of lustre) Limbs Eyes and the rest Devas have three abodes In individuals their abode is the various limbs in the society they manifest in pre eminent personalities and in the world in the forms of Agni the God of fire wind sun moon etc

9 न आप्नुवन् Could not fathom reach attain

10 तत् That

11 तिष्ठत Standing Stable

12 धावत Who *run*

13 अन्यान् *Others*

धावत अन्यान् Others who run

14 अत्येति (अति+एति) (Goes beyond) outstrips Surpasses

15 तस्मिन In that

16 मातरिश्वा A synonym of the dynamic Īśa The wind air breeze (मातरि अतरिक्षे श्वयति । वर्धत इति) The foetus in the womb (*Compare Rgveda III 29 which reads*)

He who holds the body in *tact who dwells in the womb of* the mother– (मातरिश्वा) *that* individual soul is called foetus too and also the giver of the lifeforce therefore when it is born all praise him Preliminary Remarks

The first line sagaciously uses all the different meanings of the words देवा and पूवमपत These puns on the words are economically and effectively used to cover all the three different phases of the soul namely the परमात्मा or ब्रह्मात्मा, विश्वात्मा *and the* जीवात्मा

The second line likewise uses मातरिश्वन and अपस with their *different meanings*

Meaning :

The one unmoving is speedier than the mind It (निर्गुण ब्रह्म) is primeval and ancient (पूवमपत) and gods (दवा) cannot fathom it that विश्वात्मा is ahead (पूवम) and dynamic (अपत) and they cannot reach it and that Soul being the fore runner and seer (अपत), limbs (दवा) cannot grasp it

Standing still and stable (निष्ठत) it outstrips others who run From (in) this the dynamic Īśa (मातरिश्वन god) starts his cycle of activities (अपोदधाति) or / and from this the (abstract) dwellers in the womb (मातरिश्वन) (i e जीवात्मा) embodies into (concrete limbs (अपा) as (abstract) air (मातरिश्वा) crystalises (दधाति) into (concrete) waters (clouds)

Comments

The Brahman is the First Principle and gods and the rest spring from it They are all his creation The Creator is an infinity and as such could not be either fathomed or reached by any of his creation however high that may be Even Gods therefore cannot reach it The whole of the Kenopaniṣad is a fine allegory implying the supre macy of the Soul both over gods and limbs

The idea of the Creator creating all the Universe and that the Brahman is पूर्वम् and अपत् is clearly expressed in the Brhadara nayake (I 4 10) The Brhadāranyaka ii 5 15 too gives the order of creation giving procedence to Ātman over gods In the same Upanisad at another place the same point is stressed by means of the two famous similies that of spider and that of sparks (Bri II 1 20) which are used by the warrior king Ajataśatru while he is instructing Gārgya The Kauṣītaki IV 20 tells us that देवऽ are the products of that soul But it so changes the order of priority as to apply the word देवा both to gods and limbs An assumption of pun on the words देवा and लोका better explains the change of order

The Vedas use the word Mātariśvan in its various senses It is the name of the cosmic or dynamic soul also The Rgdevo I 164 46 says एक सद्विप्रा बहुधा वदन्ति अग्नि यम मातरिश्वानमाहु The one is given various names by the learned as is called the god of fire the god of death

or the god of Breath. Mātariśvan is the name of the vital breath 'Prana' also, says the Atharva, 11 4.15, 'प्राणमाहु मातरिश्वानं वातो ह प्राण उच्यते' The vital breath is called Mātariśvan and the wind is called the vital breath. These names are interchangeable. The Regvda III, 5.10. calls Mātariśvan both the individual soul and the god of fire dwelling in the cavity of the body-there may be a pun on the word 'Guham' meaning both a cavity and cave (मातरिश्वा गुहा सन्त हव्यवाह समिधे).

According to Śankarācārya the purpose of this verse is to show the state of those who admit the presence of *Ātman against those* आत्महन *who are described in the third verse Shri Rajawade* takes this as the foundation of the creative force only. Tde former has only the जीवात्मा in view while the latter has only the विश्वात्मा Their interpretations are coloured by their philosophies of renunciation अद्वैत सन्यासमार्ग and dualism द्वैतवाद respectively

Śankarācārya has taken Deva to mean limbs and apas to mean the ordained work of breathing done by Mātariśvan His commentary is quite interesting but not comprehensive.



Chapter VII.

In the previous verse the nature and forms of the three manifestations of the soul are given In this verse the extent and purpose are stated Here three paradoxes are raised and resolved The first is it moves and moves not The dynamic soul ever moves and the static Brahman never need move This paradox is the repetition of the old paradox अनजदेक मनसो जवीयो this reiteration connects the two verses It has the other purpose of putting the cosmic soul along with the Indiv dual soul Now in the second part of the line the second paradox is stated the जीवात्मा is brought in He is placed side by side with the विश्वात्मा It is far and it is near Cosmic soul is stretched as far and as wide as the imagination stretches and even beyond It covers even the entire universe of myriad of stars millions and millions of miles away There are forty thousand million stars in our own galactic system alone and beyond our galaxy other galaxies indefinitely (Perennial Phil P 64) while the Individual soul is so near It is very you The third line contains the third paradox, It is in and it is out I This statement has a rich import of more practical value It shows that soul Individual and Cosmic are working not in isolation but in cooperation The जीवात्मा is not contained in the body The body cannot imprison it The जीवात्मा and विश्वात्मा are working together They are one stuff vitally linked The essential unity between them is stressed in the Katha (II 5 8 and 10) and is again seen in the Gītā 13 15

This statement is a base of the humanitarian nay cosmopolitian attitude so necessary for the aspirant This broad and universal outlook

is essential to man. More so because Man is the highest of creation, even superior to gods as *far as realisation of the supreme God-head* is concerned.

The last paradox connects this verse withe the next one.

तदेजति तन्नैजति तद्दूरे तद्वन्तिके
तदन्तरस्य सर्वस्य तदु सर्वस्यास्यबाह्यत

Arrangement:-

तत् एजति, तत् न एजति, तत् दूरे, तत् उ अन्तिके
तत् अस्य सर्वस्य अन्त तत् उ अस्य सर्वस्य बाह्यत:

Meaning :-

That moves and that moves not, *that (is) far and (again)* that is near. That is inside all this, and (again) that is outside all this

Words :-

1. तत् That (soul stuff)
2. एजति Moves.
3. दूरे Far
4. उ But
5. अन्तिके Near
6. अस्य of this
7 सर्वस्य of all (genetive singular or सर्व *all*)
8 अन्त Inside
9 बाह्यत Outside

Fortunately it is the only verse that presents least difficulty of interpretation *and shows a close agreement* among commentators.

Śankara says that the purport behind this verse is to stress the qualitative aspect of the जीवात्मा. So according to him it is near to those who are given to the building up the soul principle while it is *far far away from* आत्महन् people

Max Muller :- Translates :

" It stirs and it stirs not it is far and likewise near, it is made of all this and it is outside of all this.

The previous two verses have given the theory these two the practice The consciosness of the essential unity of the world is the most important factor both for the aspirant and the men of the world. The same soul-ātman that is present in one person also exists in every being This unity Ekatva is to be practised and realised

Both these verses are taken together as they form one thought-unit The first deals with the result of the consciousness of unity, the second with that of its implementation

The verse runs –

यस्तु सर्वाणि भूतान्यात्मनवानुपश्यति
सर्वभूतेषु चात्मान ततो न विजुगुप्सते ॥६॥
यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानत
तत्र को मोह. क शोक एकत्वमनुपश्यत ॥७॥

Arrangement –

य· तु मर्वाणि भूतानि आत्मनि एव अनुपश्यति, सर्व भुतेषु च आत्मान (पश्यति), तत (स) न विजुगुप्सते । यस्मिन् सर्वाणि भूतानि आत्मा एव अभूत एवत्व अनुपश्यत विजानत तत्र क मोह क. शोक ?

Words –

य	Who (Mas 1st person singular of the pronoun यद्)
तु	But (Indeclinable)
सर्वाणि	(Accusative neuter plural of the pronoun. सर्व All) All
भूतानि	(Accusative neuter plural of भूत a being) Beings
आत्मनि	(Loc-sing of आत्मन self) in oneself
एव	only, just
	Mādhyandina Samhitā has the reading आत्मन्नेव in place of आत्मानि एव which means He only One only.
अनुपश्यति	(√दृश्य =पश्य to see अनु a prefix meaning deep care-ful)- to see in prospect to survey
सर्व	all
भुतेषु	(loc Plural of भूत a being) in beings
च	And
आत्मान	(Accusative Sing of आत्मन् self) Oneself, Himself

(पश्यति)	Sees (Present Third person Singular of $\sqrt{\text{दृश्}}$ to see)
तत	Then
(स)	He
न	Not
विजुगुप्सत	(Present is a strict dessiderative of गुप् to protect वि is an augmentative prefix विजुगुप्सत desires protection

Verse No 7

यस्मिन्	Loc sing of	In whom
सर्वाणि	All	
भूतानि	Beings	
आत्मा	Himself	
एव	only, just	
अभूत	(Past tense $\sqrt{\text{भू}}$ to become) Had become.	
एकत्वम्	Oneness	
अनुपश्यत	(A noun from अनु + $\sqrt{\text{दृश्}}$ to see carefully) one who sees in prospect	
विजानत	(वि + जानत special plus knower) specially enlightened, a wise man	
तत्र	There	
क	Wither	
मोह	Delusion	
शोक	Sorrow	

Meaning :-

But he who sees wisely all beings in himself and himself in all beings does not desire any protection whatsoever from any person whosoever

How can there be any delusion or sorrow with that wise man of insight of oneness in whom all beings have become the very himself?

Explanation :-

These two verses put due premium on the qualities of heart They suggest a remedy against delusion and sorrow It is the feeling of oneness between the person and the universe This feeling may be called the cosmic unitary feeling

There is a lot of difference of opinion as regards the meaning of the word विजगुप्सा Śankara gives घृणा as the other word for it Now घृणा is a feeling of abomination or disgust One has physical or moral घृणा for what stinks Following the lead of Śankara Gopalnanda Swami gives its synonym निन्दा censure rendering विजगुप्सत as निन्दा करोति He censures while श्रीधरस्वामी पाठक in addition adds बीभत्सते or abhors The whole world cannot stink unless one is a perversity or at least an abnormality The disciple to whom the seer of the Īśa is advising is surely not an abnormality He is a normal man praying for the right course The alternate reading of the Madhyandina Saṁhita is विचिकित्सति This suggests that the disciple is baffled or puzzled as regards the right course The alternate विचिकित्सा means doubts Ramchandra Pandit is correct when he explains (in his ईशावास्यरहस्य विवृत्ति) न विचिकित्सति as संशय न प्राप्नोति) A natural reaction as to the ignorance of the essential nature of the world may make the normal person to dig in himself and be more or less self centred or self contented both in the good or bad sense of the word Rabindranath Tagore has in view such a normal shy or coy man seeking shelter in his own cell when he admonishes Leave this chanting and telling of beads and find Him in the path maker who is breaking stones or tiller who is tilling the ground In other words Tagore has advised to see unity in all beings जुगुप्सा therefore cannot be hatred or abomination Only a cynic will hate others

The seer of the Īśa equated the word जुगुप्सा with मोह and शोक It has been therefore rendered as apathy Shrinking digging in or caving in also go well with the etymological meaning of the root √गुप to hide Both Shri Aurobindo and Dr Hume render विजुगुप्सा as shrinking The main reason for such apathy or shrinking is fear The Brahdāranyaka (I 4 2) throws light on the meaning of the word जुगुप्सा It reads द्वितीयाद्वै भय भवति and analyses fear to the final reduction and says that fear comes from the other or the feeling of other lines

It naturally follows that this caving in or apathetic reaction to fear is bound to disappear when the aspirant finds all beings are he himself

Catholicity of outlook which is the central idea of these two *verses is according to* Bṛhadaranyaka the open sesame to the final realisation In a categoric statement (IV 4 23) says Yajñyavalkya to King Janaka –

This ancient verse therefore has laid *down (Thus) The* Karmic deeds neither *augment nor dwindle the Eternal principle Its greatness remains eternal (unaffected) A wise man (too)* keeps *his vigour (undiminished)* by knowing *its (true)* nature He is not *affected* by sinful deeds Such a wise man therefore s calm he subdues his senses is unattached tolerant and of an equan mous disposition sees his self in himself and sees (the world) in himself He is not affected by sin He is free from all sin Sin cannot consume him He consumes the sin Such a sinless fawless doubtless (विचिकित्स) (wise man) atta ns to Brahman

O King this is the abode of Brahman – *the highest reality O King you have attained this So* said the sage *Yājñyavalkya* Said (King) Janaka ' I am at your disposal along w th the kingdom of Videha

The above lines map out the whole course of liberation They tell that seeing oneness in all things and realising the essential unity of the soul is the condit on precedent of liberation This he does by a climax of three stages or by ladder of three rungs These three *stages ol increasing importance are* विपाप विरज and अविचिकित्स First one must be free from sins (विपाप) *then even from the sligh* test piccada or flaws (विरज) and in the fast stage even from doubts (विचिकत्स) The word doubt is used in its original sense of being double अविचिवत्स is having no double opin on having no two *minds* – having the feeling of unity Huxley (10 7) traces the *etymology of* doubt and makes comments Traces of that second which *leads* you astray can be found in dubious doubt and *zwifel for* to doubt is to be double minded Bunyan has h s Mr *Facing* – both ways and modern American slang its two timers

The importance of the *quality of heart is very beautifully given* in the Bṛhadāranyaka (V 3 1) The *Atharava (II 34 3)* assures liberation to a wise man *of illumination who is compassionate in* heart and deeds Kaivalyaopaniṣad 10 *assures liberation* to a man of universal outlook while the *Brahmabandhu Upaniṣad* concludes

(verse 22) with the assurance of grace from and presence of the Almighty' to a man of universal outlook. To quote Manu (12.91)

सर्व भूतेषु चात्मानं सर्वभूतानि चात्मनि ।
सम पश्यन्नात्मयाजी स्वाराज्यमधिगच्छति ॥

Manu calls such a man a perpetual sacrificer-as the sacrifice is internal who attains the highest beautitude

Equanimity of mind comes only after realisation of the essential unity The scriptures reiterate this Lokmanya Tilak has cited some of these scriptures

The Gītā calls such a wise man of universal outlook a योगयुक्तात्मा It tells,

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शन ॥ VI 29

This attitude yields rich dividends universal sympathy gets its return in joys and bliss Thomas Traherne expresses it thus

" Those pure and virgin apprehensions I had from the womb and that divine light wherewith I was born are the best unto this day wherein I can see the universe

The boon was orient and immortal wheat which never should be reaped nor was ever sown I thought it had stood from everlasting to everlasting The dust and stones of the street were as precious as gold, the gates were at first the end of the world The green trees when I saw them first through one of the gates transported and ravished me

Boys and girls trembling in the street and playing were moving jewels. I know not that they were born or should die

The streets were mine the temple was mine the people were mine their clothes and gold and silver were mine as much as their sparkling eyes, fair skins and ruddy faces

The skies were mine and so were the sun, moon and stars and all the world was mine and I only spectator and enjoyer of it ".
(Quoted by Sir Arther Quiller Couch on the Art of Reading P. 29)

In contrast, a selfish man s plight is miserable One man is no man A French quotation runs ' to grow sadder from day to day, while enclosed in a prison of one s own- that is a life-history of a selfish man and of a snail



Chapter - VIII

The unitary outlook described in the previous chapter has prepared the aspirant for realisation This verse is the direct outcome of the previous one It explains and elaborates deals with and develops the idea of the previous verse

It also warns and warrants the person of unitary outlook (पर्यगात) The warning is given first Unitary outlook must not remain content alone with the body part of beings It must rise above Love of the concrete body part must be raised up to the abstract higher stage of the soul part The soul manifests in bodies All beings with respect of which unitary or universal attitude was recommended may fall in any of the three body categories All the four stages of development of the beings are covered by the word bodiless It covers the lustrous bodies (तेजस) of gods the opaque of the nether denizens the physical of human beings and the coarser coverings of the lower beings The seer warns the aspirant not to lose sight of the fact that the soul is scatheless sinewless and bodiless Here the warrant or assurance part operates He should know that the soul is not tainted with the sins of the beings (अपापविद्धम्) It is pure (शुद्धम) and therefore maintains a resplendent brilliance of its own (शुक्रम)

Now a man of a unitary outlook who needs these precautions reveals the soul in himself which shows itself in a four fold form of कवि, मनीषी, परिभू and स्वयभू Such a man of catholicity and caution fulfils the purpose of life The verse runs

स पर्यगाच्छुक्रमकायमव्रणमस्नाविर शुद्धमपापविद्ध । कविमनीषी
परिभू स्वयम्भूर्याथातथ्यतोऽर्थान्व्यदधाच्छाश्वतीभ्य समाभ्य ।

Arrangement:-- स शुक्रम् अकायम् अव्रणम् अस्नाविर शुद्धम् अपापविद्ध कवि मनीषी परिभू स्वयम् (पर्यगात्) याथातथ्यत शाश्वतीभ्य समाभ्य अर्थान् व्यदधात् ।

Words -

स	He (The aspirant of unitary out look)
पर्यगात्	Can be taken as an adjective of he also
शुक्रम्	Brilliant
अकायम	Bodiless (not + कायम् body)
अस्नाविरम्	*Scatheless* (अ not + सवि Scar or wound)
	Sinewless (not + स्नाविरम muscles or sinews)
शुद्धम्	Pure
अपापविद्धम्	(अ not पाप sin विद्धम् tied by)- sinless)
पर्यगात्	*Going allover* (परि all over $\sqrt{\text{गम्}}$ to go)
	(Also it is taken as an adjective) of universal outlook)
कवि	A sear (क्रान्तदर्शी)
मनीषी	Who overlords his mind (मनस mind and ईश Lord)
परिभू	*Of a comprehensive outlook* (परि *allover* भू to become)
स्वयभू	Self reliant
याथातथ्यत	*In the true sense precisely*
शाश्वतीभ्य	For eternal period (from शाश्वत eternal)
समाभ्य	For years
अर्थान	Objects (acc plural of अर्थ purpose, and objective)
व्यदधात	Achieved *fulfilled (Past tense III) Singular of* वि + $\sqrt{\text{धा}}$ to do, to perform to create, to function)

Meaning:--

He (of unitary outlook) who grasps the brilliant bodiless scatheless sinewless *flawless* (शुद्धम्) *and sinless (soul stuff) and* becomes a seer a subduer of senses, a man of comprehensive outlook and a self reliant person thus fulfils his objectives for an eternal *period* -

Comments:--

This verse is laconic but it flows logically from the previous verses He (स) thus is an aspirant of catholic attitude described

in the previous verse, but Śankara takes it with आत्मन् while commentator Mahindar construes it with the person who has attained realisation and reached the abstract stage of brilliant (शुक्रम्) to sinless (अपापविद्धम) Brahman Vinobaji too is of opinion that this refers to a god centred self-realised person (Īśāvāsya Vṛtti P.3) This description of a person is not unique here, Upanisads are in the habit of describing such persons who have attained great wisdom

The cosmic soul has come to be That is the first Vedānta, quoting Śankara in another context This verse is the second Vedānta, here cosmic soul s natural development ia shown The cosmic soul's abstract purity is unfathomable, presentation of its concrete form will be a boon and practical help to the aspirant The Īśa tells us that a person who throws four peaks of individual perfection i e the forms of कवि मनीषी परिभू and स्वयंभू is the person in whom true nature of the soul is manifested revealing spirituality of a high maturity The picture presented is that of a man of worship and works He is aspirant cum doer

His is a harmonious development in other words an ideal man – a leader of men or a philosopher-cum king is presented here

The feeling of oneness with the universe is the basis of these four heights of greatness It cannot come unless the person has love and charity (verse 1) It seems that the verse suggests that an अचिकित्स or an अविजिगुप्स person of universal outlook automatically develops or gains such qualities of foresight or farsight which are the special attribute of a seer Of course self reliance and self-control are the essential pre-requisites

The four virtues commended here are the qualities worth imitating by the whole of humanity irrespective of caste, creed or colour and, therefore the line fittingly concludes by giving an assurance that such a man has fulfilled for all time to come the mission of his life. The assurance is unequivocal

Śankarācāry s interpretations are different He takes स as the pronoun of the Ātman (soul) and takes all the eleven words from पर्यगात to स्वयंभू as adjective of the soul But neither grammar nor sequence justifies this His so-termed adjectives fall in three categories. The first group comprises of one word पर्यगात्, the second group has

the six words which end in the nasal म i e from शुक्रम् to अपापविद्धम्, the third group is formed of four words namely कविर्मनीषी परिभू स्वयम्भू ।

The first word is verbal in nature the second group is of neuter nouns and the third of masculine nouns The contradiction of applying both neuter and masculine adjectives at the same time and to the same *subject* is too obvious Śankara tries to tide over this by a very rough and ready device He dictates to treat these neuter nouns as masculines (शुक्रमित्यादीनि वचांसि पुल्लिङ्गत्वेन परिणेयानि) *This change of the* gender is made with no apologies The word पर्यगात् too is smoothly disposed of by calling it a masculine word After this highhandedness no wonder he twists कवि and मनीषी into the omniscient (सर्वदृक् कवि) and मनस ईशिता and परिभू into omnipotent (सर्वेषां परिउपरि भवतीति *and* स्वयम्भू into the Brahman which itself becomes or by or through which the world becomes or which becomes all the eternal (स्वयमेवतीति येषामुपरि यश्चोपरि भवति स सर्व स्वयमेव भवति इति), य थातथ्यत he takes as ominiscience (सर्वज्ञत्वात) व्यदधात he renders as विहितवान distributed In this last sentence समाभ्य he takes to mean संवत्सराख्येभ्य प्रजापतिभ्य Prajapatis whose names are संवत्सरऽ According to Shri Rajwade (P 560) here Śankara wants to throw the blame of creation on the Prajapatis and leave the अद्वैतब्रह्म free from all blame

Śankara is faithfully rendered by Swami Sharvanand whose reading goes

He the self existent is everywhere without a body without muscles and without the taint of *sin radiant whole and pure seeing* all know ng all and encompassing all He duly assigned their *respective duties* to the eternal Prajapatis

After giving the above rendering the Śankar way Swami Sharva *nand gives two other* explanations of the last sentence they run as under –

He has d stributed all objects of the universe rightly for all eternity and in the eternal procession he has assigned to every period its proper *duty*

It is to be noted that the word याथातथ्यत jars against the metre and if it is dropped the verse makes a smooth running Paul Deusson

pointing this addition writes the word याथातथ्यत interpolated later as the metre shows gives evidence of a further advance upon the original verse Max Muller is of the same opinion He writes (LXXIII) Again if in verse 8 we left out याथातथ्यम we should get a much more regular metre All would then seem right except that it is difficult to explain how so rare a word as याथातथ्यत could have been introduced in the text Shri Rajwade adduces two proofs to show that the word is sneaked in This verse is in the Jagati Metre which has four Padas or sections of twelve letters each By this additional word the last Pada is being exceeded by five words Secondly it is out of context here and meaningless and the meaning attributed to it by Śankara is destructive (P 571) Shri Rajawade would like to hold Śankara responsible for this interpolation (PP 562 and 570)

Shri Rajawade gives the following two translations – तो सर्वगामी, शुक्रवर्णीय देहरहित व्रणरहित स्नायुरहित शुद्ध पापरहित क्रान्तदर्शी सर्वज्ञ सवश्रेष्ठ स्वत सिद्ध याथातथ्यत शाश्वतकाळ अर्थाना नेमून देता झाला (P 560)

But his second reading is more appealing (P 586) which reads – तो जो मागील दोन मत्रात वर्णिला गला आह तो आत्मज्ञानी (ब्रम्हज्ञानी) ते परमशुभ्र, देहरहित, व्रणरहित स्नायरहित निमळ आणि निष्कलक (असे ईशाचे स्वरुप) प्राप्त करून घेता झाला म्हणज ता ईशत्वापर्यंत जाऊन पोचला तो कवि क्रान्तदर्शी विद्वान् मनीषी, मनवान् ज्ञाता परिभू, सर्वांच्या ठायी वागणारा व स्वयभू व स्वत च्या ठायी वाहणारा असा शाश्वत काळ म्हणज 'जिजिविषतशत समा । या न्यायान शभर वर्षाच्या आपल्या आयुर्मर्यादेपर्यंत जिवत राहण्याची इच्छा बाळगणारा अर्थात व्यवधात आपली नियतकर्मे सम्यक प्रकारे आवरून चारही पुरुषार्थ साधता झाला किंवा आपल्या जीवनातील सपूर्ण अर्थ योग्य जबाबदारीनें पार पाडता झाला (पा ५८७)

He the all pervading brilliant (white coloured) bodiless scathless sinewless pure sinless seer omniscient highest self reliant (or self possessed) distributed all things for an eternal period

Alternate reading He (the self conscious) (ब्रम्हज्ञानी knower of ब्रम्ह described in the previous verse) attained that exceedingly white bodiless scathless muscleless pure and sinless (form of god head) That is he attained god hood He the wise seer the controller of mind mindful knower and all pervader and self reliant for eternal

time i e according to the dictum, 'desire to live for hundred years', desiring to live his span of hundred years fulfilling his allotted lot of works duly achieved all (the manliness पुरुषार्थ) or fulfilled the full purpose of his life with due responsibility
Max Muller :–

" He (the self) encircles all, bright, incorporeal, scatheless, without muscles pure, untouched by evil, a seer, wise, omnipresent, self-existent, he disposed all things rightly for eternal years.

He encompassed on all sides that brilliant, bodiless, i e. scatheless (defects of body) and freedom from the qualities like muscles, *pure and sinless and liberated soul stuff, He became a seer,* subduer, comprehensive and free He achieved all purports lasting for an eternal time.

Vinobaji has the following explanation to offer in Marathi "The appropriate name of Kavi is given to the knower of the Self. क्रान्तदर्शी is a synonym of कवि क्रान्तदर्शी looks beyond the cover of the body It is a sort of clairvoyance. The knower of the self is the best of the clairvoyants The Rgveda reads पदवी कवीनाम् मनीषी is he who overlords his mind and controls and uses it at the right opportunity, परिभू means comprehensive or all occupying according to the vedic Sanskrit. The word याथातथ्यत is explanatory. Its exclusion will smoothen the metre. " Then follow his translation –

तो त्या तेजस्वी, देहरहित, अत एव व्रणाहि (देहदोषापासून) आणि स्नायवादि देहगुणापासून सर्वथा अलिप्त, शुद्ध व पापवेध व मुक्त असा आत्मतत्वाला चारी बाजूनी वेढून वसला, तो कवि म्हणजे क्रान्तदर्शी, वशी, व्यापक आणि स्वतंत्र झाला. त्याने शाश्वतकाळपर्यंत टिकणारे सर्व यथावत् साधले

Its literal translation in English will be :– He encircles on all (four) sides that soul-stuff which is brilliant, bodiless and hence completely *free from (the bodily flaws)* as scars and physical attributes) as muscles (and again which is) pure and sinless He became the seer, the controller and the man of comprehension and independence He duly achieved all objectives of an *everlasting nature* ".

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Chapter IX

Verses 9 to 11

DISCUSSION ON क्षर AND अक्षर (PART) (I)

AROUND THE HUMAN BEING CONCERNING प्रेयस AND श्रेयस

Material knowledge and Spiritual knowledge.

The six verses that follow tell how to attain and maintain the ideal presented in the last verse Henceforth in the latter half of the Upaniṣad attention is concentrated on the most essential part To present first things first is the intention of the sage These verses are divided in two triplets each contains one idea In each stress is laid on the permanent part Realisation is identity of the permanent with the permanent Man therefore must concentrate on the permanent part only But as the very person is a combination of temporary and permanent elements he must know their respective positions and importance The Īśa tells us that a synthesis of the permanent and temporary in his very physical person and the same in his mental make up are absolutely necessary How to effect this synthes s is given in these two triplets Each contains one thought unit It would have been better for context had the second triplet preceded the first In the Mādhyandina recension it is so done The first three lines tell us about his mental make up Man is a rational being Two kinds of knowledge go to his building Knowledge i e temporary in nature and which is ever changing or which can be called knowledge It is the material knowledge scientific knowledge and knowledge that goes to the physical preservation stability and well being of the

person Such a knowledge by the very nature of the objects to which *it relates is in constant flux* and is changing therefore, there is no permanancy in it The other knowledge is one firm non changing and permanent This is the knowledge which is concerned with the eternal *nature of things objects Consciousness or knowledge of unity is the* name given to it The first type of knowledge is अपरा विद्या or अविद्या and the second is परा विद्या or only विद्या

In the triplet under reference a synthesis of अविद्या and विद्या is *recommended* The verses run –

> *अन्ध तम प्रविशन्ति येऽविद्यामुपासत ।*
> ततो भूय इव ते तमा य उ विद्याया रता ॥ ९ ॥
> अन्यदेवाहुर्विद्यया ऽन्यदाहुरविद्यया ।
> इति शुश्रुम धीराणा ये नस्तद्विचचक्षिर ॥ १० ॥
> विद्या चाविद्या च यस्तद्वेदोभय सह ।
> अविद्यया मृत्यु तीर्त्वा विद्यया ऽमृतमश्नुते ॥

Arrangement :-

(९) ये अविद्यामुपासत (त) अन्ध तम प्रविशन्ति य उ विद्याया रता ते तत भूय इव तम (प्रविशन्ति) (१०) अन्यदव आहु विद्यया अन्यत् आहु अविद्यया इति धीराणा शुश्रुम ये तत न विचचक्षिरे। (११) य तत् विद्या अविद्या च उभयसह वेद (स) अविद्यया मृत्यु तीर्त्वा विद्यया अमृतम अश्नुत ॥

Note – There is a different reading of the tenth verse in the Madhy andina *recension where in the reading is* विद्याया in place of विद्यया

Words :-

1. ये — (Plural of यद् mas) Whosoever.
2. अविद्याम् — (Accusative singular of अविद्या) To अविद्या
   अविद्या — (अ non विद्या knowledge worthy विद्या has come *from the root* √ विद् *to know*. Knowledge not worthy.
3. उपासते — (Atmanepada third person plural of उप + आस to worship to serve Vyankat Ramchandra gives *ध्यायन्ति as its synonym*) *To worship to dance* attendance on
4. अन्धम — Blinding

5 & 14 तम	Darkness The lowest of the qualities
6 प्रविशन्ति	(प्र + $\sqrt{}$ विश to enter Third person plural) Enter in
7 त	Those
8 उ	(उ = तु In the Veda used as a copula implying restriction and emphasis meaning and but) On the other hand
9 विद्याया	(Loc Singular of विद्या) in the knowledge worth the name
10 रता	Those who forget themselves in enjoyment Stuck Glued
11 तत	Furthemore than that
12 भूय	(अतिशयन बहुईयसुन) More numerous great
13 इव	As if like
19–15 अन्यत	Other different
16 एव	gust likewise
20–17 आहु	It is said
18 विद्यया	(Instrumental of विद्या) By विद्या of Vidya (Genitive of विद्या)
Other reading) of the Mādhyan) d n Sanhita)	विद्याया·
21 अविद्यया	By अविद्या
अविद्याया	from or of अविद्या
22 इति	Thus
23 धीराणा	(Ablative Plural of धीर a man of stable character and wisdom) From the firm wise
24 शुश्रुम	We have heard
25 तत	That
26 न	To us
27 विचचक्षिरे	(from वि + $\sqrt{\text{चक्ष}}$ to become vis ble to see) Revealed enlightened
28 य	Who
29 विद्या	(Accusative singular of विद्या) to Vidya
30-31 च	And
32 अविद्याम	(Accusative singular of अविद्या) to vidya

person. Such a knowledge by the very nature of the objects to which *it relates is in constant flux and is changing* therefore, there is no permanancy in it. The other knowledge is one, firm non-changing and permanent. This is the knowledge which is concerned with the eternal *nature of things, objects. Consciousness or knowledge of unity is the* name given to it. The first type of knowledge is अपरा विद्या or अविद्या and the second is परा विद्या or only विद्या.

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ततो भूय इव ते तमो य उ विद्याया रताः ॥ ९ ॥
अन्यदेवाहुर्विद्यया ऽन्यदाहुरविद्यया ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ १० ॥
विद्यां चाविद्यां च यस्तद्वेदोभय सह ।
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Arrangement :-

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30–31 च	And
32 अविद्याम्	(Accusative singular of अविद्या) to vidya

33–34 उभय सहतत् वेद (सह् with उभय both) One who knows that with both.

3 मृत्युम्	to death
3 तीर्त्वा	After crossing.
3 अमृतम्	Deathlessness, immortality.
3. अश्नुते	Achieves, earns.

Meaning

Those who worship knowledge not-worth knowing (which is concerned with objects and which revolves round श्रेयस) enter blinding *darkness of Tamasic activity, but on the other hand, those who are* engrossed (and, therefore, stuck) in (even) that which is concerned with imperishable knowledge (which is worth knowing i e प्रेयस) (enter) as it (a kind of darkness) तमस् which is worse

It is said that different is the fruit of अविद्या and like-wise different of विद्या We have heard this from those wise men of steadfast behaviour entrenched in spirituality who have revealed that (the *highest entity) to us*

The man (aspirant) who knows 'That (eternal principle) in *relation to both विद्या and अविद्या after crossing death by अविद्या earns immortality by* विद्या

General Remarks) *There is no unanimity of opinions as regards*
Meaning of विद्या) the meaning of विद्या and अविद्या Meanings
and अविद्या) differ widerly with the commentators They
are staggering in extent but not baffling Some of the meanings given below are quite representative, though by no means exhaustive

First, the renderings of विद्या are enumerated Śankara calls विद्या as the knowledge of deities देवताज्ञानम् Mahindar and Ānandagiri of the old commentators following him call it देवलोक the heavenly *region, while Ramachandra Pandit and Purohit and Yeats of the new,* call it worship of deities only, केवलदेवतोपासना and supernatural knowledge respectively. वे वा पाठक calls it ईश्वराधानुरूपाविद्या Swami Sharvanand in the same strain terms it knowledge of ritualistic philosphy *Others call (it the 'Soul Knowledge or give other*

like equavalents Satawalekar calls it soul Knowledge Mādhava Jayteertha commentary right knowledge of the Lord Narayan Prakashika of the disciple of Ramanuj Worship of the highest ब्रम्ह् ब्रम्हापासना परमात्मापासना Swami Dayanand Saraswati Proper realisation after purity of the mind and Dr Frost Real knowledge) वैशपिक 9 212 call विद्या as the beneficial knowledge (अदुप्ट) विद्या while यागसूत्र defines it thus वत्ति यथावत त वपदाथस्प यया सा विद्या i e By which the right perception of the principle and objects is got is Vidyā

Shri Aurobindo renders it as Knowledge alone and explains as consciousness of unity to Prof Ranade V dya appears as a path of knowledge while Lokmanya Tilak calls it wisdom

Both Dr Hume and Dr Roer translate it as knowledge Vinobaji at one place calls it the necessary wisdom गरजच ज्ञान and at other renders it as जाणीव or self consciousness which has its counterpart expressed in a negative terminology by the सवसारोपनिपद् (14) which defines विद्या It is what frees the soul from the abuse of misconception as to the nature of the soul)

By विद्या Upanisads mean पराविद्या

In the final analysis all the above meanings boil down to the appellations given to the various stages of development of knowledge worth knowing In other words such worthy knowedge while making its progress on the path of realisation the various heights it attains can be named separately All the above mentioned names aptly denote the rungs or stages of development When this is taken in mind the different explanations cease to be baffling

But in case of अविद्या, the cause process and effect of the non worthy knowledge (the etymological and grammatical meaning) are given as its meanings Some renderings therefore have become meaningless

The rendering of विद्या as knowledge and of अविद्या as not knowledge or secondarily as ignorance has added confusion to the already contending meanings We must know that here the negative prefix अ is used in the sense of non and not in that of not अविद्या is not the antithesis of विद्या

Śankara could render it as ritual like fire-sacrifice and such other acts Swami Sharvananda following him renders it as 'ritual, Shri Pathak कर्ममीमांसाख्या अविद्या while Mahīdhara and Ānandagiri call it पितृलोक obviously they have confused the effect with the couse.

Vinobaji renders it as नैष्णीव or soul forgetfulness Dr. Frost, *as not real knowledge, Mādhavācārya as censure of non real knowledge* अयथार्थज्ञाननिंदा, Swami Dayanand as non soul objects and Vyankat Ramchaandra as unreality.

In the Narayan Prakashika of the disciple of Ramanuj अविद्या is equated with work. Prof Ranade terms it as a path of works, while Lokmanya Tilak, work Dr. Gough equates अविद्या with प्रकृति or शक्ति or माया (cosmic power or illusion) Vaman Pandit equates it with हठयोग

Pandit Satwalekar's material science (जगतका ज्ञान), Sadashiv Shastri Bhide's भौतिक ज्ञान and Purohit and Yeats' Natural science all have the same meaning in view.

Shri Aurobindo terms अविद्या as the ignorance and explains it by 'consciousness of multiplicity .

Both Dr. Hume and Dr. Roer render it as 'ignorance' and the *Upanisads have* the अपराविद्या in view

Upanisads and such contemporary material throw a flood of light on the nature and meaning of both *विद्या and अविद्या and help arriving* at the real *meaning of these words*

Right from the earliest times the root √विद् meant to know. The very name वेद meaning 'store-house of knowledge shows this विद्या, therefore, means worthy – knowing and विद्या knowledge worth knowing.

The word विद्या is used both collectively and individually. When *commentator* आनंदगिरी says (नानागती विद्याविद्ये) various destinations (are) of Vidyā and Avidyā or when popular phraseology quotes (चतुर्दशविद्यानाम्) fourteen Vidyās, they have the ancient *authority of the* scriptures The Chāndogya (1 1 10) asserts (नाना तु विद्या च अविद्या) Very many are the Vidyās and Avidyās all of

them are using the words in their individual capacities Here both Vidyā and Avidyā are used in their strictly etymological and grammatical meaning Vidyā as knowledge worth-knowing and Avidyā as non-Vidyā or knowledge not worth knowing

But when a secondary meaning is intended they are used collectively Then Vidyā means the soul knowledge The highest wisdom (परा विद्या) of the Upanisads is suggested here and all other knowledge is bundled under the name of अपरा विद्या

The Atharva (xi 8 23) is very explicit as to the true meaning of Vidyā and Avidyā It runs

विद्याश्च अविद्याश्च यद्यान्यदुपदेश्यम ।
शरीर ब्रह्म प्रविशदृच सामाथोयजु ॥

Vidyā Avidya or any other piece worthy of advice all that has entered the body in the form of Rk Sāma Yaju or Wisdom

This verse tells us the nature of knowledge contained in the Vedas whether the Rk Sāma or Yaju Here Avidyā is sand witched between Vidyā and worthy advice It is shown that Avidyā in some respects is on par with Vidyā and advice The commonality between Vidyā and Avidyā is उपदेश्यम् worthy advice It is thus definite that Avidyā too is knowledge of a particular type This lends support to the etymological meaning of the word Avidyā Avidyā was never meant to be ignorance The meaning of Avidyā too is knowledge. Avidyā is not Not Vidyā but non Vidya According to the ancients only soul knowledge came to mean as knowledge worth knowing and Vidyā acquired this secondary meaning and all other knowledge not worth knowing from the soul point of view was termed as Avidyā

They use पराविद्या as a synonym of Vidya and then automatically becomes अ + पराविद्या अ + विद्या — अविद्या First a few words about the terminology of the परा and अपरा विद्या Prof Ranade (P 236) has the following remarks to offer regarding the division of Vidyā into परा and अपरा

"The lower knowledge and the higher They draw the same distinction between अपरा and परा between lower and higher knowledge, as the Greek philosophers did between Doxa and Ephisteme between opinion and truth. The Muṇḍaka (I 4 & 5) tells us that there

Śankara could render it as ritual like fire-sacrifice and such other acts Swami Sharvananda following him renders it as 'ritual, Shri Pathak कर्ममीमांसारूपा अविद्या while Mahīdhara and Ānandagiri call it पितृलोक obviously they have confused the effect with the couse.

Vinobaji renders it as नेणीव or soul forgetfulness Dr. Frost, as *not real knowledge*, *Mādhavācārya* as censure of non real knowledge अयथार्थज्ञाननिंदा, Swami Dayanand as non soul objects and Vyankat Ramchaandra as unreality

In the Narayan Prakashika of the disciple of Ramanuj अविद्या is equated with work. Prof Ranade terms it as a path of works, while Lokmanya Tilak, work Dr. Gough equates अविद्या with प्रकृति or शक्ति or माया (cosmic power or illusion) Vaman *Pandit equates it with* हठयोग

Pandit Satwalekar s material science (जगतका ज्ञान), Sadashiv Shastri Bhide s भौतिक ज्ञान and Purohit and *Yeats' Natural* science all have the same meaning in view

Shri Aurobindo terms अविद्या as the ignorance and explains it by consciousness of multiplicity'

Both Dr Hume and Dr. Roer render it as 'ignorance' and the *Upaniṣads have* the अपराविद्या in view.

Upanisads and such contemporary material throw a flood of light on the nature and meaning of both *विद्या and अविद्या and help arriving* at the *real meaning of these words*

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are two different kinds of knowledge to be known one the higher, the other the lower knowledge Of these, the lower knowledge is the *knowledge of the Vedas, of grammar, of etymology, of metre, of the* science of heavens while the higher knowledge is that by which alone the " Imperishable Being is reached "

In the Chāndogya (vii 1.23) all knowledge material scientific and even that contained in the religious books which leads not to the *realisation of the eternal is put under the अपरा विद्या*

The Bṛhadāranyaka (II 4 10) enumerates knowledge and terms it breathing of the Great soul The Śvetāśvatara (v. I) has clipped names परा and अपरा विद्या in the handy short forms of विद्या and अविद्या as will be seen by their description given there The Upaniṣad reads –

द्व अक्षरे ब्रम्हपुर त्वनन्त विद्याविद्ये निहिते यत्र गूढे ।
क्षर त्वविद्या ह्यमृत तु विद्या विद्याविद्ये ईशते यस्तुसोऽन्य ।।

This verse has a close parallel nay it's a brief synopsis of the 10th and 11th verse of the Īśa It means – He (is) the immortal, infinite, supreme Brahman, in whom *विद्या and अविद्या* both abide unamanifested *अविद्या is perishable and is concerned with the perishable* (while) विद्या is eternal and concerns with the immortal and He the Ruler of both विद्या and अविद्या is different (*from* either of them)

This further clarifies the meaning It tells that knowledge perishable is Avidyā and knoledge abiding is Vidyā *and hence the meaning* of Vidyā is " Soul knowledge ' and of Avidyā as knowledge of all other objects This explanation will help to bring out clearly the force and spirit of the lashing administered by the Mundak I 2 8 on the *materialists who confound* soul knowledge with material knowledge. The Mundaka states -

अविद्यायामन्तरे वर्तमाना स्वयं धीरा पण्डितामन्यमाना ।
जङ्घन्यमाना. परियन्ति मूढा अन्धेनैव नीयमाना यथान्धा ।।

* Steeped in material sciences and non spiritual knowledge (and only because of that) who hold themselves to be enlightened and wise *men* (*and profess* to lead people without leading others, they cannot maintain their very positions as) such fools slide down progressively

as the blind leading the blind (themselves stray away farther and farther)

The Bṛhadāraṇyaka (I 5 16) further clarifies the meaning and shows the scope of Vidya It shows विद्या can conquer even the देवलोक It reads – अथ त्रयो वाव लोका मनुष्यलोक पितृलोको देवलोक इति। सोऽयं मनुष्यलोक पुत्रर्णव जेय्यो नान्यत कर्मणा। कर्मणा पितृलोक। विद्यया देवलोक।

Now these are the three worlds they are respectively the abodes of human beings of manes and of the deities The human world is to be conquered by a son not by other work of manes by works (good) and that of deities by Vidyā The Kena (1 4) gives a parallel reading to verse 10 of the Iśa It reads

अन्यदेव तद्विदितादथो अविदितादधि।
इति शुश्रुम पूर्वेपा य नस्तदव्या चचक्षिरे॥

Here for Vidya विदित is put and for अविद्या Avidit is put The change is explanatory विदित is studied or known and अविदित is not studied or not known Knowledge worth studying (विद्या) is studied by the aspirant and knowledge not worth studying (अविद्या) is rightly not studied by and therefore is not known (अविदित) to the aspirant The Mahabharat has the following say on अविद्या and विद्या In the उद्योग पर्व (The section on High Application) is given an allegory under the name of इन्द्र विजयापाख्यानम It covers ten chapters (from ninth to eighteenth inclusive) and is spread over three hundred and four verses

The allegory shows the limits of अविद्या विद्या and तत mentioned in the Iśa The symbol for अविद्या is (त्वष्ट्रा) for Vidya is Vritra and for तत is इन्द्र or control complete over senses

(त्वष्ट्रा) has three faces– representing the three vedas Vritra is spiritual progress upto siddha hood and इन्द्र is soul hood It is the continuous progress till the soul is realised

The allegory is the final say on the meanings and extension of अविद्या and विद्या

The synthesis of विद्या and अविद्या of ज्ञान and विज्ञान and पराविद्या and अपराविद्या was an ancient dream Such attempts were made Pravaha ı has shown to Swetaket father of Goutam such a synthesis of wisdom and work sciences *spiritual and material by means of the spiritual* invention of his पन्चाग्निविद्या The Īśa too has attempted this in the following verses With these preliminary remarks we go to the explanations proper of the verses under *review*

Comments on verse 9) We take *the first verse of the triplet There are three key words here* which deserve special attention They are उपासते, रता and इव

The verse makes two statements *first the worshippers* of Avidyā enter blinding tamic sphere उपासते is both to worship and dance attendance on Both these senses are impl ed there The verse has in mind those persons who confound spiritual wisdom with material *knowledge They ignore the spiritual values and worship material* knowledge i e they have accepted अविद्या as their ideal They neither desire nor get spiritual light in the r lives Their fate is sealed They get confused with the Tamasic stuff Physical tamasic darkness *awaits them Their reason is clouded*

It is to be noted that the *people referred to in the third verse* of the Īśa are mainly the headonists while here materialists are in view Materialism and materialistic view has its place in human progress provided it is not in isolation but the sage would have nothing to do with *hedonism* Hedonism and spiritualism are incompatible They cannot go together *A synthesis of the spiritual and materialistic life* is desired and it can operate only when that Great Eternal Principle is in view only when there is the consciousness of the pervading divinity The second line contains a statement regarding people who value *spiritual life* One great pit fall is warned against That is a danger of isolating *and forgetting the proper context If they are* engrossed and stuck in and glued even on the right path they lose sight of the ultimate goal of liberation It is to be noted here that spiritual knowledge is not the goal by itself It is a means Here the *warning* is meant to tell the aspirant not to compromise between the *ideal of liberation and means These lesser objectives are like* the gain of supernatural powers or even lives *If the aspirant keeps any of*

these lesser targets in view and is stuck his fate will be worse than that of the materialists The significant word is as if इव This shows that there is not actual blind Tamic activity but metaphorical one from the ultimate point of view

An example to explain Vidyā and Avidyā are two paths Vidyā is the right one while Avidyā is the wrong one Those who dance attendance on Avidyā stray away from the goal There will always be a possibility of enlightement coming to these deluded persons Some of them at least will realise their mistakes and endeavour to tread on the right path with the old zeal a few of them without getting stuck on the way may reach liberation earlier than those who were on the right path right from the beginning but who unfortunately were glued on the way There is possibility of such a thing happening even in one life The possibility of a repentant Valhya becoming the renowned Vālmiki sage cannot be ruled out

This again may be taken as covering a long period of lives A man who tries to be a god only and remains there as such may be overtaken in the spiritual field even by him who has first taken a wrong path of Avidyā but then switched over to the right one

The word as if has a special purpose It is surprising to find such translators as Purohit and Yeats and Rajawade have found no differenc between अन्ध तम प्रविशन्ति & ततो भूय इव तम It is especially astonishing to find that Shri Rajawade who has meticulosuly attended to the translation of every word has omitted to translate as if (इव) Is it because this goes against his theory of dualism? It is an irony of fate that this very Rajawade has charged Śankara with Suppressio Veri !

Comments of verse No 10

This verse uses two apt words धीरा and विचचक्षिरे They need some explanation The Kena 1 2 3 quoted above substitutes a colourless word पूर्वेषाम ancients (Formers in the sense of authorities) but the word धीरा of the Īśa is meaningful The word धीरा is a word of special connotation The Kena (I 2) twice uses it The Katha uses it eleven times (कठ 1 2 1 2 11 12 21 2 1 2 4 12 13 2 66) The Mundaka four times (1 1 6 2 2 7 3 2 1 3 2 5) The Śvetāś

vatara (6.12) and नारायणोपनिषद. too (1.15) have used धीर. Fortunately धीर. *is defined and illustrated in the Katha* it (1.2.2.) runs :-

श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ
सम्परीत्य विविनक्ति धीर. ।
श्रेयो हि धीरोऽभिप्रेयसो वृणीते
प्रेयो मन्दो योगक्षेमाद्वृणीते ॥

"What is better and what is pleasanter come to man; the wise man going all around the two discriminates. The sage too chooses the better because it *exceeds (in the long run in value) what is pleasanter but the soft-headed* person chooses what is pleasanter for sake of safety.

Thus धीर is defined, here, as a wise sage of discrimination who steadfastly stands for what is good. Both the roots √धृ and √धी imply steadfastness and wisdom at the same time. The Katha is built round *the story of Naciketas who is the hero of the Katha. He turns his back on all temptations-heavenly allurements and power* and pelf of the highest degree Such a steadfast man well-rooted in spirituality is the धीर The famous Greek legend of Paris who chose *flesh in place of spirit is a case of wrong choice* Both the allegories *of Naciketas and Paris are significant as to the purpose and lesson* they contain.

Incidently, this verse sheds light on विद्या and अविद्या *also.* Vidyā is knowledge steadfastly applied Naciketa-wise for the attainment of श्रेयस् and अविद्या is knowledge fickly yoked for immediate *pleasure* प्रेयस्

Now we come to the word विचचक्षिरे An eye witness account is *implied in this word.* The spiritual teacher has special name in Sanskrit. *Spiritual knowledge is meant to be not a hear-say but a* see-and say (if this word is permitted) it must be built on actual experience. It is showing, revealing. Its preaching is in stages of *illumination. Therefore,* to render this word व्याख्यातवन्त or आख्यातवन्तः as Śankara or Ānandagiri *have done meaning it as explained* narrated or told, does not hit the mark and convey the full force of its meaning

The words आहु and शुश्रुम show the authority perhaps of an unbroken tradition It is not merely to lend weight and dignity that the words आहु and शुश्रुम are used It has the other purpose too It means to suggest that it is the enlightened people who know the real nature of things As we do not worship it the fruits of exclusive अविद्या may not be known to us But the formers out of clairvoyance superior experience or wider experience have told us that the effects of अविद्या are different from That Avidya may make a Titan or a Faust But not a man of God not a prophet The fruit of Vidyā un co related with That is different He may become a religious fanatic a god in a heavenly region or a possessor of supernatural powers

Comments On Verse No 11

The verse tells that both अविद्या and विद्या are to be used as ladders for the realisation of Brahman It is already seen that Vidyā divorced from the consciousness of Brahman may degenerate into a Spiritual hedonism which is innocent as far as other beings are concerned or worse still into a spiritual fanaticism which may turn to be definitely a destructive development from the social stand point Avidya divorced from Brahman may develop into a materialist Titan or an out and out hedonist referred to in the third verse

There is another consideration also Without the help of vidyā or Avidya man cannot live The aspirant is a human being Every man has to live a life The progress in illumination takes time Long years of trial and strife are essential Secondly the diseases and accidents of life are to be tided over by the aid of these non spiritual sciences

The Hindu scriptures place human beings in a specially privileged position According to all religions of India it is man alone who can attain liberation Even Devas (gods) cannot The gods lose their places in heavens at the exhaustion of their merit and compulsorily have to take birth as men to attain liberation They cannot attain immortality or reach liberation direct Only man can earn liberation direct

To illustrate Avidyā can be compared to a propeller of a plane if body is the plane Till space is reached both are necessary Once it is reached they are a superfluity a burden In space the soul gets momentum of its own It flies on its wings of Vidya and merges in Immortality and Eternity

Verse 11. 2.

The sage advises the aspirant to cross death by means of अविद्या. The aim of life is to tide over death successfully. Socrates in Phadon echoes the same idea when he says "Is not philosophy the practice of Death?".

Avidyā being the perishable knowledge stuff (क्षर) *is incapable of accompanying the soul after death. It concerns with the body and is as perishable as the body is.* It is the knowledge of elements and it must change and alter with the elements It is mutable as the elements of the body are. The Bṛhadāraṇyaka (IV 3 and 4) definitely mentions that अविद्या dies with the body. Vidyā it is, which is the immutable part (अक्षर). It accompanies the soul.

The sage, therefore, advises to make a full use of अविद्या Do not get drowned with death, but go across death. If Vidyā is not stuck on the way, it accompanies the soul to the last.

The transitory nature of Avidyā and permanent nature of Vidyā are bought out clearly by the शुकरहस्योपनिषद 14 It puts अन्यविद्या for अविद्या *and* ब्रम्हविद्या *for* विद्या

It tells :—

अन्यविद्या परिज्ञानमवश्य नश्वर भवेत् ।
ब्रम्हविद्या परिज्ञान ब्रम्हप्राप्तिकर स्थितम् ॥

The comprehension of (all) other knowledge is bound to be perishable while that of ब्रम्हविद्या is stable and leads to the attainment of Brahman.

***Other Commentators.* SHANKAR.** The synthesis of Jñāna and Karma recommended by the Īśa here undermines the stand Śankara has taken He has to do a lot of rope-*dancing and logic-chopping to* justify his position. He, therefore, *divides and* isolates the application of these verses. Extracts from the relevant parts of his gloss are given below.

Śankara goes on,

"अन्ध तम The pitchy dark statement is not meant for a universal application but restricted in application only to the ignorant persons attached to work. How can a wise man, who has arrived at the

knowledge of unity and in whom all beings have become the very He (after doing away with the differnce between the means and ends) would desire either by any work or by any act otherwise than Jñāna for bundling together Karma and Jñāna? Here, therefore, these ignorant masses who desire to put together Karma and Jñāna are censured In what special circumstances the scriptures and logic allow the mixing of Karma and Jñāna is given here It is in connection with (the inferior knowledge) regarding deities Only that is referred to in combination with the work and not the highest knowledge Separate fruits the Scriptures point out one attains (देवलोक) heavens by Vidyā What is censured in the combination of Jñāna and Karma is the confused performance of them but separate performance (of each) does not court censure as separate fruits of each are being told as They ascend by Vidyā or they attained heavenly regions by Vidyā they do not go the Southern way The region of manes is to be attained by Karma Whatever is allowed by the scriptures does not court the stigma of dutilessness With these preliminary remarks Śankara has the following explanations to offer, on the text proper

Tam blindness is (अदर्शनात्मक) non realisational Who enter this blindness? Those who worship only अविद्या Avidyā is other than Vidyā Work is incompatible with विद्या hence Avidyā is work That Avidyā is characterised by अग्निहोत्र firetending and other work Then afterwards who are they that enter the worse blinding darkness? Those even after eschewing works are engrossed in the knowledge of deities only (देवताज्ञानम)

His commentary of the 10th verse repeats itself ' It is said what Vidyā does or is the fruit of Vidyā is different from what Avidyā or work does or is the fruit of Avidyā It has been quoted " पितृलोक " is attained by कर्म and देवलोक by Vidyā This we have heard from धीमत preceptors who discoursed on (व्याख्यातवन्त) the कर्म and ज्ञान. That is the authority coming down by tradition

His gloss on the IIth verse reiterates his stand Swami Sharvanand following Śankara offers his rendering with explanation He is conscious of the drawbacks in Śankara s explanations

Verse 9.

Those who are devoted to अविद्या (Ignorance or pure ritual) enter into blind darkness Into darkness greater than that as is were do those enter, who delight in Vidyā knowlege of ritualistic philo sophy alone

Explanation – 1

Devoted to Avidyā – *Avidyā literally means ignorance but* here it denotes ritualistic observances as all rituals are performed through the ignorance of the real nature of Ātman that is beyond all action

2 Delight in Vidyā – Vidyā *means knowledge but here it signifies the ordinary theoretical knowledge of gods and rituals*

The drift of this verse is that those persons who remain satisfied with the performance of the rituals only and never strive to know the *real significanc of the works as explained in the scriptures are Rājasika and cannot attain to that pure state of life which rests upon the glorious union of the ritualistic actions with the knowledge of* their full significance But still worse are those people who remain contented with the mere theoretical knowledge about the gods and sacrifices gathered from scriptural study and never stir themselves up for any action They are Tamasik and as such are necessarily rele gated by their own inactivity to the inert state which of all levels of existance is farthest away from the Truth

It may be noted that in this interpretation, which *follows Śankra s* the significance of the expression 'इव' or as it were is not brought out In the alternative interpretation of these Upanişad we have tried to make some meaning out of it

Some commentators hold Vidyā means here the theoretical knowledge of Brahman apart from the *mere study*

Verse 10.

One result they say is obtained by Vidyā (knowledge or ritua listic philosophy) and quite another by Avidyā (Ignorance or pure rituals) Thus have we heard from the wise who explained it to us

Notes 1- The goal obtained by ritualistic knowledge is the world of the gods

2 The goal of pure rituals is the world of the manes

Verse 11.

He who understands विद्या and अविद्या both together, attains to the nature of immortals through Vidyā (knowledge of ritualistic philosophy) *having conquered death by Avidyā (pure rituals)*

Explanation :--

If Vidyā is – theoretical knowledge of ब्रह्मन and Avidya the devotional practice necessary for its actual realisation, then the passage may be given a more direct interpretation

By अविद्या or devotional practices including selfless work, we overcome मृत्यु or the ordinary life birth and death or by विद्या or knowledge of ब्रह्मन we attain absolute immortality What is meant here is that mere conceptional knowledge of ब्रह्मन is not enough, it must be combined with the practice of spiritual disciplines

The mere theory of ब्रह्मन is not the realisation of ब्रह्मन् for with out combining practice with it the theory will not be able to counteract the mental and physical tendencies that obstruct the dawning of knowledge

Swami Sharvanand s alternate meaning

स्वामी शर्वानंद Reconciliation of contradiction One and the many the absolute and the Personal

9 Those who are engrossed in ignorance or the preception of the many enter into blind darkness Into darkness that seems to be even greater than that enter they who are absorbed in knowlege or mystic consiousness of the one in trance for the former there is access to life and its possibilities which in the latter even this is apparently denied

10 Thus one result they say is obtained by engrossment with the many (अविद्या) and quite another by absorption in the one. Thus have we heard from the wise who explained it to us

11 But he who understands the secret of the many and also absorption in the one simultaneously attains the spiritual felicity of transcendence by absorption in the one (विद्या) having overcome the

weakness and delusions of mortal *life by knowing how the many are* the becomings of the one (अविद्या)

Max Muller – All who worship what is not real knowledge *(good works), enter* into blind darkness, *those who delight in real* knowledge, enter as it were, into greater darkness.

10 One thing they say is obtained from real knowledge, another, *they say* from what is not knowledge. Thus we have heard from the wise who taught us this.

11. He who knows at the same time both knowledge and not knowledge, overcomes death through not knowledge, and obtains immortality through knowledge

Purohit and Yeats:-- Pin your faith to natural knowledge, stumble through the *darkness of the blind,* pin *your faith to supernatural* knowledge, stumble through the darkness deeper still
10 Natural knowledge brings one result supernatural knowledge, another We have heard it from the wise who have clearly explained it
11 They that know and distinguish between natural knowledge and *supernatural knowledge shall, by the first, cross the perishable in* safety, shall, passing beyond the second attain immortal life

Prof Ranade has the following observations concerning विद्या and अविद्या Knowledge is even more dangerous than ingorance, in as much as those who pursue the path of ignorance go after death to a region of pitchy darkness while those who pride themselves upon their possession of knowledge go to greater darkness still



CHAPTER THE TENTH

Asambhuti And Sambhuti

शरीर Body and perishable consciousness

Gross मृत and अमत Subtle

Elemental sheath आधिभौतिक and आधिदैविक Karmik sheath

In the last chapter the perishable and semi permanent aspects of knowledge were discussed Now what is gross therefore perishing and fine hence lasting long in the very person are dealt with In the natural sequence this triplet ought to precede the first one and the Mādhyandina recension which discusses असभूति and सभूति first and then knowledge and wisdom follows this natural order

This triplet in construction and wording follows the first With the exception of five new words it is all alike the previous one If the negative prefix a is not treated as a seperate word there are only three basic new words in these three verses They are Sambhūti Sambhava and Vināśa

The verses run –

अन्ध तम प्रविशन्ति यऽसभूतिमुपासते ।
ततो भूय इव ते तमो य उ सभूत्या रता ॥१२॥

अन्यदेवाहु सभवादन्यदाहुरसभवात । इति शुश्रुम धीराणा
ये नस्तद्विचचक्षिरे ॥१३॥

सभूति च विनाश च यस्तद्वेदोभय सह
विनाशेन मृत्यु तीर्त्वा सभूत्याऽमृतमश्नुते ॥१४॥

Prose arrangement –

ये ऽसभूतिं उपासते ते अंध तमः प्रविशन्ति
ये उ सभूत्यां रताः ते ततः भूय इव तमः (प्रविशन्ति)
अन्यत् एव आहुः सभवात् अन्यत् आहुः असभवात्
इति धीराणां शुश्रुम ये नः तत् विचचक्षिरे
यः सभूतिं च विनाशं च उभयं सह तत् वेद
विनाशेन मृत्युं तीर्त्वा सभूत्याम अमृतम् अश्नुते

Words 1) असभूतिम् (Accusative singular of असभूति अ non सभूति *birth what cannot be born again) The क्षर or perishable part of the human being the gross or अभिभौतिक part The elemental Death*

2) सभूत्याम् (*Loc singular of सभूति*)

3) सभवात् (*Ablative singular of सभव birth) From the subtle or fine part of the personality* जीवात्मा viewed as a Body Soul unit the karmic sheath

4) असभवात (Ablative singular of असभव) From the gross in a person (i e Body)

5) विनाशम (Destruction) The perishable body part of a person

Meanings –

Those who worship body the gross part of a person the elemental sheath enter the blinding tamasik sphere on the other hand those who get stuck being glued in the alluring subtle part of a person the Karmika sheath enter as if a worse tāmasika sphere

Likewise other is declared (the fruit) from the सभूति and other from the body We haue heard thus from wise men firmly entrenched in understanding who have revealed That to us

And who knows That along with body and the seed of reincarna tion crosses death by the destructible and attains immortality by the subtle

Explanation –

These three verses as has been pointed out give only three new words The fewest words are there but about them the greatest

divergence of opinion is seen So much so that Vinobaji in a diffident mood observes (original Marathi is rendered in English)

There is no unanimity as regards the meaning of Sambhuti and asambhuti and there is little warrant of that in the future too It is hoped now that his diffidence proves unfounded True there is a wide difference among the commentators At times as imaginative meanings as children finding fantastically unreasonable figures in the fleeting clouds are put forth Some representative meanings are given below against the names of the commentators

First the meanings of Sambhuti (सभूति)

1 Śankara सृष्टि	Creation synonym for the creative manifestat on of the primordial soul stuff the कायब्रह्म
2 Anantacharya & Ramchandra Pandit follow	कायब्रह्म प्रकृतिकाय and हिरण्यगभ
Gopal Nand Swami	Resulting atta nment of Brahman
3 Śrī Ramanuj Shishya Prakashika	(meditation) समाधि
4 Sri Madhavacharya Jayte ertha Vivarana	Those who follow that Hari created the world
Vyankat Ramchandra Hande	सृष्टिकतृत्व ज्ञान
5 Shri Swami Dayanand Saraswati	Mature world in the shape of महत and the rest
6 Dr Roer	Created Nature
7 Purohit and yeats	Shape of nature
8 Dr Frost	True cause
9 Prof Ranade	Fact of emanat on
10 Brahmanand	सभवन लिंगसप्तदशात्मक
11 Aurobindo	Birth
12 Swami Sharvanand & Dr Hume	Becom ng
13 Vinobaj	(Evolution progress)
14 Satawalekar	(Corporate feeling)
15 Swami Dayananda s alternative	Wisdom
16 Lokmanya T lak	Wisdom

No wonder that असभूति has equally wide interpretations which have created a sufficient nebulousness round this word but it will be seen from the list below given that some commentators have given two quite incompatible meanings of this word. This confusion has become worse confounded on account of the strange stand taken by *Śankara His सम्भूति in the 12th verse become असम्भूति in the 14th verse* Rightly therefore, he is euphemistically condemned by Jayateertha विवरण P 14 as (अकारलोपेन सम्भूति व्याकृतम् इति अपूर्व व्याकरणकौशलम्) (quoted on P 28 by Shri Satawalekar) an unparalleled grammatical feat !)

Shankar	असभूति मूलप्रकृति Nature (Original)
Ramanuj Shishya	Abstinence from forbidden deeds in relation
Narayan Prakashika	*to* समाधि
Shri Madhvacharya	*Those who admit the fact of Hari's power of*
Jayateerth Vivaran	*destroying the universe.*
Gopalnand Swami	प्रतिबन्धक निवृत्तिमात्र' (obstructive).
Swami Dayanand Saraswati	अनादि अनुपन्नमूलप्रकृतिरूप सत्व, रज, तमोगुणमय जड वस्तु
Prof Ranade and Dr Frost	Not true cause
Purohit and Yeats	Seed of nature
Dr. Roer	Uncreated Nature
Anantacharya	Those who have the belief that there is not birth after death and therefore liberation is ensured after the body passes away
Brahmanand	Cosmic Illusion Body.
Swami Sharvanand in the alternate	प्रकृति or माया, कर्म
Vinobaji	निरोध (Regression)
Satawalekar	असघभाव Incorporate feeling
Lokmanya Tilak	अविद्या

Comments :--

The meaning of Sambhūti and Vināśa.

The triplet has given असम्भूति, सम्भव *and* विनाशम् *as synonyms*

The Upanisads use it as birth and incarnation (Taittariya upanişad II 1 the Gita IV 6 and 8 and XIV 3 and 4) The Chāndogy (V 9 2) mentions सभूत as incarnation and explains the rebirth on account of actions even after the burn ng up of the body while Bṛhadaranyaka III 9 28 (4 & 5) raises the question from what root this mortal tree cut by death again sprouts forth (4) and disallowing the possibility of the semen as it is there only during the living period suggests that as the seed the tree begets germinates it anew man too carries his own seed for incarnation This seed is the Karmic Core he has created and it is called सभव so too the Swetasvatar (III 1) mentions both उद्भव as birth and सभव as continuous existence

The destructible part in the body is called विनाश For this very reason the body has got the Sanskrit name शरीर (From शृ to tear to pieces) (शीयते इति शरीरम) Etymology tells body is that which tatters and tears itself up It has in its mind this perishable part of the body (that is the covering of man)

The place and importance of the Body soul apparatus is the main theme of these verses The अधिभत and अधिदैव in isolation and in union are dealt with here

The importance of human birth par excellence is recognised by all scriptures Except a man is born again he cannot reveal the kingdom of god – Jesus Christ There is a passage in the Bṛihadara nyaka 1 4 6 which can be fittingly called either the base or founda tion of these three verses or a commentary on them It stresses the peculiar nature of the human birth It is at once mortal and immortal It differs in this respect from gods even Gods are not perishable made but who cannot imperishable become while strangely man is perishable made but can reach the imperishable It is an अतिसृष्टि a super creation The Upanisad reads

The desirable deities were created (and then was created) man Man though a mortal has immortality Therefore this creation is super creation One who knows Him (the soul) in this super-creation becomes (as immortal) as that (soul)

The Īśa verses too advise the aspirant to know both the क्षर and अक्षर part and be immortal The Īśa gives a synthes s of the perishable

and imperishable elements in man. The क्षर elements have too their tremendous importance.

Both the *Katha and Kena Upaniṣads have unambiguously told this. Says the Kena–II 5*

" If in this (body) (a person) knows (the soul), then the true goal is reached, if a person (in this body) does not know the soul, there will be a great calamity. The great wise who discern unity (of the soul) in all beings become immortal after departing from this world

The key to immortality is the unitary and universal outlook which has been described in verses 6 and 7 of the *Īśa*.

The Bṛhadāraṇyaka too (IV. 4. 14) expresses this idea in the follwing verse –

> इहैव सन्तोऽथविद्मस्तद्वय न चेदवेदिर्महती विनष्टि
> ये तद्विदुरमृतास्ते भवन्त्यथेतरे दुःखमेवापियन्ति ॥ १४ ॥

This being so, while in this body if we comprehend this Soul *principle, we are fulfilled, if not, a great calamity (is there). Those who comprehend it, become immortal, others fall in sorrow*

The following passage (from the Brhadāranyaka III 8 10 throws most illuminating light on this verse and the next.

The limitations of Sambhūti and its relation with the Imperishable *Principle* termed 'That in the Īśa, are pointed out. The Bṛhadāranyaka names this Aksaram Yājnavalkya is seen here advising Gargī as follows (III 8-10) –

> यो वा एतदक्षर गार्ग्यविदित्वाऽस्मिंल्लोके जुहोति यजते तपस्तप्यते
> बहूनि वर्षसहस्राण्यन्तवदेवास्य तद्भवति । योवा एतदक्षर गार्ग्य-
> विदित्वाऽस्माल्लोकात् प्रैति, स कृपण । अथ य एतदक्षर गार्गि
> विदित्वाऽस्माल्लोकात् प्रैति, स ब्राम्हण ॥ १० ॥

" O' Gārgī, futile and perishable indeed all the efforts of man who without acquiring in this life the wisdom of the Immortal principle, indulges in sacrificial rites (practises penances even for a thousand years) He who departs afterwards from this world (by acquiring immense supernatural powers deserving better births on account of the merit acquired because of his aforementioned penance or religious rites) without comprehending the Akṣara principle, is a

veritable (कृपण) wretch (as the hoards of merit he has acquired he cannot use for a better purpose and therefore he is undone)

Now O' Gārgi he who departs after comprehending the Imperishable principle becomes the real Brahamana the knower of Brahma The Bṛhadāranyaka has here stressed the immense importance of the Akṣaratva The Muṇḍaka (II 2 3) too terms Brahma as Imperishable The mention of the word Śarira in all the above mentioned quotations is indirect and implied but the Katha (II 6 4) makes the position clear by a direct and explicit mention of Śarira It reads

इह चेदशकद्बोद्धु प्राक शरीरस्य विस्रस
तत सर्गेषु लोकेषु शरीरत्वाय कल्पते

If here one is not able to comprehend Him before the fall of the body he after the departure from here is destined for the assumption of a body (and whirls in the cycle of births)

The word विस्रस used here as the description of the nature of Śarira to point out its perishable nature is very significant The Kinship between this विस्रस of the Katha and विनाशम of the Isa is obvious

The Bṛhadāraṇyaka (iv 9 3 and iv 4 4) make a mention of Śarira and Avidyā together as the Ksara part This is significant and it fixes the meaning of असम्भूति of the Isa which is nothing but Śarira of the Bṛhadāranyaka

The perishable nature pertaining both to avidyā and Śarira is referred to again and again by the Bṛhadāraṇyaka It reads एवम एव अयम आत्मा इद शरीरम निहत्य अविद्या गमयित्वा (iv 4 3) It is like this this soul after casting away (the dead slough) of this body and going beyond (lit shedding away) Avidya goes The Bṛhadaranyaka iv 4 4 repeats the same phrase

The importance of body is great but it must not be pampered in exclusion A synthesis of the body and the soul is essential The body must be constantly yoked to the high ideas It must never lose sight of the goal This point is stressed by the Śvetasvatara 1 14 which runs –

स्वदेहमरणि कृत्वा प्रणव चोत्तरारणिम ।
ध्याननिर्मथनाभ्यासाद्देव पश्येन्निगूढवत ॥

It is a happy simile It shows the drawing forth from wood of the entirely dissimilar fire Wood is of a perishable stuff cold and dull In this unsuspectedly is hidden the fire which is of a permanent nature and which is resplendent The Śvetasvatara points out the contrast between the body and soul (*godly principle*) *and suggests this useful* synthesis It recommends a constant sacrificial use of the body Dr Hume has rendered the following in verse –

> By making one s body the lower friction stick
> And the syllable Om the upper friction stick
> By practising the friction of med tation
> *One may see the god who is hidden as it were*

Phraseology of the Īśa is different but the Śvetasvatare also has the same क्षर and अक्षर synthesis in view

After this preliminary discussion the verses proper need little elucidation *The first line of verse 12 refers to Hedonism*

Comment on Verse 12 -

It gives the state of these body worshippers These hedonists are fully discussed in the commentary on verse No 3 The first line of this verse *refers to the same type of pleasure seekers The* प्रयस–hunters The difference between the two verses is this Verse 3 tells their condition in the future while 12 1 describes their present state

The second one puts those who are stuck in pleasure of the immortal soul principle in the seemingly worse plight In the pregnate words of Yajñavalkya (*already quoted in the Brhadaranyaka*) *they are* the wretches inspite of their huge merits This is spiritual hedonism

Comments on Verse 13 :-

The fruit of body worship is Hedonism or pleasure hunting *It is different from That Unconnected with That* it suggests a cycle of births does not matter whether it is on an ascending scale

Verse 14

But who keeps That in m nd *disabuses himself from hedonism* and endeavours to make the body a fit boat to cross the sea of exi stence The Sambhuti part too if kept steadily in the magnetic orbit of That deviates not in other godly lives or other spiritual Hedonism

but carries the suitable part to its ultimate destination which is free from the cycle of birth and thus सम्भव or आधिदैव reaches and merges in the Imperishable

Conclusion :-

The key sentences here are two one That is both different from सम्भव and from असम्भव (अन्यदाहु सम्भवात अन्यदाहु असम्भवात) and two That is to be known along with सम्भूति and विनाशम That here refers to the highest Brahma

Before proceeding further it would be better to offer some concluding remarks

Sambhūti is found to be the suitable Karmika core that results in incarnations The allurement of existence may glue one down The relish of living may make the person forget that he is on a piligrimage The means is not to be confused with the end

This Sambhūti of the Īsa is the Kṣara Purusa of the Gītā (XV 16) which makes this along with the Imperishable conscious ness to inhabit the body The person (पुरुष) of the Gītā is thus made of three principles The body city or elemental sheath the Ksara Puruṣa or the perishable consciousness and the Aksara Purusa or the Imperishable The only difference is the difference of nomencla ture The Isa puts That for the Imperishable Sambhuti for the perishable consciousness and mentions body in relation with the incarnation

In verses 9 to 11 Avidyā Knowledge vidyā wisdom and That omniscience are shown as the good better and the best of one stuff here body (asambhūti) sambhuti (perishable consciousness) and That (the Imperishable Consciousness) are again the good better and the best of Existence

Knowledge is to enrich the body wisdom to ennoble Sambhūti and both in combination are to reach the Supreme The Imperishable Existence which is omnipotence and omniscience in one

Once the Goal is achieved what need of the body gross or subtle and what too, of knowledge or wisdom ?

" NOW OTHER COMMENTATORS ARE QUOTED "

First comes Śankara. He admits that असम्भूति असम्भव and विनाशम् are synonyms and that सम्भूति and सम्भव mean the same. He explains असम्भूति as प्रकृति and सम्भूति as कार्यब्रम्ह, but in verse No. 14 he explains विनाशम as कार्यब्रम्ह He has already given that as the synonym of सम्भूति or सम्भव In the 14th verse both सम्भूति and विनाश have come together. Now he has placed himself on the horns of a dilemma, He must admit that the meaning already given by him is *wrong or that given now is wrong To admit either is to impale his* prestige and undermine his stand. Instead he impales the word He dictates सम्भूति is to be taken as असम्भूति This stand goes against all logic. His wriggling out is audacious but absurd. Mr. Rajwade has rightly observed in Marathi (on page 637) that 'by this wonder logic any word can mean anything, anytime, without any difficulty

No comment, therefore, need be made on the explanation of Śankara. His point of view has been followed by some scholars Ramchandra Pandit, Dr. Roer and Swami Sharvanand faithfully present Śankara in their translations



Chapter XI

THE GOAL.

The goal is stated That is to be reached How to attain and who are to attain That are given in this verse This verse is at once the beauty and beatitude of the Īśa

A seeker on the ascending scale of evolution has come to the very gate of the Supreme The Person has immense powers immense joys and hence immense allurements The evolved soul with the relish of living may forget the destination may be glued and stuck in the enjoyment of higher powers temporal spiritual or psychic that come to him as partial revelation of That he may rest satisfied effortless

The Sambhūti with its powers has become a golden vessel to him an alluring prison Palace with the strange power of extending its stay

The body is only an elemental sheath It perishes The elements of the body get mixed up with the five great elements It disappears totally He has discarded this good असम्भूति to develop the better–Sambhūti The Karmic core has now become the better He finds that is alluring and tempting like a golden vessel the sheen and dazzle of which carry a weak aspirant astray The better now is to be discarded for the best He only can th nk of doing it who has the intensity of desire to see Him

In spirituality there is nothing cheap The seeker must deserve and hence the seer assures us of his qualification He tells us that he is the Satyadharma (सत्यधर्मा) He is a person who has made Satya

his essential nature, the intrinsic law of his being and development Search after the True has become the very instinct with him The instinct simile needs further explanation Migratory birds have the instinct of going to their native places of origin separated away from their habitates however far they may be Man is unlike them *His instinct is clouded and lost The seer establishes this and invokes* grace for the discovery of the native place The seer is this migratory bird possessed of the radium like Sambhūti and the aura of Vidyā He aspires to fly with the help of Asambhūti and Avidyā and hopes to come to his birth right of Satyam He invokes the very Satya (पूषन after all is the manifestation of the eternal Existence) to bestow on him enough grace to realise and unite with the real nature of the Satya

The Īśa now has done the great job of enabling the aspirant to comprehend what is perishable (क्षर) or Kshara which in the ultimate analysis is Asat (असत) also It has illustrated the physical Tam of Avidyā and Asambhūti and the metaphorical of Sambhūti and Vidyā It has pointed out the practical implementation of the pious and noble desire of –

असतो मा सत् गमय ।
तमसो मा ज्योतिर्गमय ।
मृत्यो मामृत गमय ।

Lead me from unreality to reality darkness to light mortality to immortality

Arrangement –

हिरण्मयेन पात्रेण सत्यस्यापिहित मुखम
तत्व पूषन्नपावृणु सत्यधर्माय दृष्टये ।
हिरण्मयेन पात्रेण सत्यस्य मुख अपिहितम्
(ह) पूषन तत् सत्यधर्माय दृष्ट्ये त्वम अपावृण ।।

Words :-

1 हिरण्मयेन Inst Sing of हिरण्मय, (हिरण gold made of gold) By golden (from हियते काम्यते tempts) By alluring

2 पात्रेण Ins Sing of पात्र a Vessel) by a vessel

3 सत्यस्य (Gen Sing of Satya Eternal Existence) of the Eternal Existence

4 अपिहितम् मुखम Neuter noun Nom Sing of मुख a face) Face

5 अपिहितम (अपिधा or पिधा hide) Covered

6 पूषन् (Voc Sing of पुषन lit the fosterer the Sun god) O Ye Fosterer (Sun)

7 तत् That

8 सत्यधर्माय (Dative Sing of सत्यधम) For the सत्यधमन This compound can be dissolved in two ways either taking this an adjective of the aspirant or of the सत्य the *eternal principle*

(a) For me whose second nature has become सत्य on account of devotion to सत्य

(b) or i e to find out you whose native nature is *Satya*

9 दृष्टये For sight

10 त्वम You

11 अपावृणु (अप all over आवृणु open) Open all over

Meaning :-

By a golden vessel is shut all over the face of the Eternal Existence O ye Fosterer break that open for me whose Dharma is Satya

Comments .

The first purpose is to bring out the s gnificance of the following words – a golden vessel The True Pusan and Satyadharmā

The golden and alluring vessel stands for the much evolved Sambhūti The pleasures in existence give relish That is dazzling and may become diverging From this *in the long run ephemeral* the seeker has to go to the lasting eternal

Satya stands here for the Eternal Existence the ideal aimed at by the prayer असतो मा सत गमय । and variously called as सत ज्योति and अमृतम्

It is to be noted that the Upanisads use Satyam in its primary sense of Reality The word is used in its etymological meaning *The word Satya is formed from the root* ($\sqrt{\text{अस}}$ *to become*) *God is*

not affected and remains the same in the past present and the future therefore he is called Satya (यदस्ति त्रिषु कालेषु न बाध्यते तत्सद्ब्रह्म)

The Chāndogya (VIII 8 3) gives the analysis of the word Satyam and offers an ingenious and queer commentary The gloss is kindred to the *Iśa* verses on असम्भूति and सम्भूति

The Chāndogya (VIII 8 3) runs –

But the desirable realities (सत्याःकामाः) are covered by unrealities Although they are Real their covering is unreal (Therefore) whosoever once departs (from) hence (after death) does not become available for sight (i e the dead is not seen again)

It will be seen that the Chandogya has used reality as an explanatory illustration for the abstract सम्भूति of the Iśa For the क्षर असम्भूति, the Chandogya uses unreality The Iśa has told that the body *is Vinasham or destruction In other words Śarira is the slough of* reality The Chandogya has the perishing nature of the body in view and therefore by way of illustration it tells that if anybody dies the visible body part is destroyed and hence is not available for sight It is an unreality

The difference between the prose rendering of the Chandogya commentary and the Iśa verses is that of a nomenclature only *Chāndogya continues* (VIII 3 2)

Now whatever realities pertaining to (1) the living objects here on the earth (2) or those of the other world (3) or any other which are not obtained even if so desired here are obtained by going there (worldly or other worldly or any other objects worth desiring are obtainable only by the realisation of the soul) Here therefore all desirable objects are covered with unreality (to illustrate) a *hidden treasure* is not known to a man non cognisant with the nature of the soil likewise all men being shrouded in unreality are not conversant with the ब्रह्मलोक which they are *going to every day and* night .

The Chāndogya further says (VIII 3 4)

The person who is favoured with the Grace of the power of discriminating between Reality and Unreality (सम्प्रसाद) rises above the *limitations of unreality* of the body achieves great lustre and unites with his real soul

Now (the seers have said that) this is (the summum bonum) the Ātman This is immortality This is real essence this is the Brahman Reality is the name of this Bramhan

Thus it is shown that Realisation is to be obtained here in this body and he who obtains illumination now and here acquires all the great qualities of the ultimate Reality The souls individual and cosmic meet The last section defines सत्य The explanation runs as under

These three letters स ती, and यम are the nomenclatures of Brahman Here that स (stands for) Immortality What is ति (stands here) for mortality That यम् joins the both The person who regulates both these attains to deathlessness every day and night

Yama is the bridge which joins mortality and immortality In other words a person who comperhends the inner secret of regulating both the aspects qualifies himself for the high worlds every day This section is as good as a paraphrase of the 13th verse of the Isa

The Bṛhadaranyaka (V 5 1) likewise gives an analytical explanation for Satya as a combination of mortality and immortality The quaint analytical explanation of the two Upaniṣads equate Satyam with the Eternal Existence under the covering of unreality

Now as to the sign ficance of invoking the Fosterer Pūṣan is a name of the Sun God He is Śudra of the four castes in the heirarchy of gods His invocation implies humility Request for divine grace must be made with all humility

The verse along with the remaining part of the Iśa has been incorporated without even a slightest change in the fifteenth Brahman of the fifth Adhyaya of the Bṛhadaranyaka

With a very slight variation of सत्यधमाय विष्णवे it is repeated in the Maitri Upanisad which is translated by Dr Hume as under

With a golden vessel
The Real s face is covered O er
That do thou O Pushan uncover
Unto the Eternal Real the Pervader

The Mundaka II 2 9 falls in between the Chandogya (VIII 3 4) and the Iśa 15 when it reads –

हिरण्मये परे काश विरज ब्रम्ह निष्कलम
तच्छुभ्र ज्योतिषा ज्योतिस्तद्यदात्मविदो विदु ।

" In the highest golden sheath
Is Brahman, without stain without mutations
Brilliant is it, the light of lights
That which knowers of the Soul do know.

Śankara has repeated his previous stand He has rather a strange *explanation* to offer. The *truth*, according to him is the person in the sun-globe आदित्य मण्डल The aspirant prays the Sun-God to open the gate of entrance : to remove the golden lid This stand has its implied base of the *two paths* – the देवयान *and the* पितृयाण, *either of* the paths operates only after death Śankara, therefore, treats verse no 15 as a dying prayer and interpretes the verse accordingly.

Dr. Roer :-

" To me whose duty is truth, open, ' O ' Pūṣan, the entrance to the *truth concealed by the brilliant disc in order to behold (Thee)*

Swami Sharvanand :-

" Like a lid, Thy shining golden orb covers the entrance to the *Truth in Thee. Remove it, O Sun, so that I who am devoted to the* True may behold That

Yeats and Purohit :-

" They have put a golden stopper into the neck of the bottle Pull it, Lord ' O Pushan let out Reality, I am full off longing '

Dr. Frost :-

" The door of the True is covered with a golden disc Open that, O Pūṣan, that we may see the nature of the True '

Tatwabhushan –
The face or truth is covered with a golden disk O Pūṣan ! Uncover it to the follower of truth, that he may see it

***Vinobaji** (in Marathi).*

" The face of the True is covered by a golden vessel O ' ye' fosterer lord of the universe, open That *for* my sight who am a devotee of the nature of the True

Max Muller :-

" *The door of the True is covered with a golden* dish Open that, O ' Pushan, that we may see the nature of the True ".

☐ ☐

Chapter XII

REALISATION.

If he is found now He is found then
If not we do but go to dwell in the City of Death

Realisation is a goal before all the *seekers* Many of them had the authority of enlightened wise to support them They had therefore the very embodied bliss before them as their materialised goal The Upanisads had firmly and surely placed this goal before them This is the *secret knowledge* of the Upanisads Says the Bṛhadaraṇyaka (II 4 5) आत्मा वा अरे द्रष्टव्य श्रोतव्या मन्तव्या निदिध्यासितव्या मैत्रयि The soul is a worthy object of being seen and realised heard pondered over and *meditated on It continues O Maitreyi by these* (operations) everything becomes known मत्यात्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञाननदसव विदितम I Such knowledge takes a man beyond all desires He remains a contented man Assures the Bṛhadaranyaka (IV 4 12) आत्मान चेद्विजानीयादयमस्मीति पूरुप । किमिच्छन् कस्य कामाय शरीरमनुसज्वरेत || How dare desires torment the body of a person who has realised the soul ? Realisation is for the eternal unity with the Brahman The goal of these ancient philosophers of the East in contradistinction from those of the West was a great advance as has been pointed out by Huxley

Aristotle is primarily concerned with cosmology the Perennial Philosophers are primarily concerned with liberation and enlightenment Aristotle is content to know about the unmoving mover from the outside and theoretically the aim of the Perennial Philosophers

is to become directly aware of it, to know it unitively, so that they and others may actually become the unmoving one". (Perennial philosophy P. 78). Such a person is naturally held in high esteem. No wonder the verse was eloquent *in his praise,*

कुल पवित्र जननी कृतार्था वसुन्धरा पुण्यवती च तेन ।
अपार सच्चित्सुखरेऽस्मिल्लीन परे ब्रम्हणि यस्य चेत ।

Blessed is the family, blessed the mother and the motherland too, of such a person whose mind is soaked in the unfathomable ocean of bliss.

Decease is not cured by pronouncing the name of medicine, but *by taking medicine. Deliverance is not achieved by repeating the* name "Brahman", but by directly imbibing it (Śankar)

And Brahman is to be experienced here and now. It is to be realised in this body Kabir echoes this unbroken tradition of India when he sings – (Quoted in the Perennial Philosophy P. 57)

"Friend, hope for Him whilst you live, know whilst you live, understand whilst you live, for in life deliverance abides If your bonds be not broken whilst living, what hope of deliverance in death ? It is but an empty dream that the soul shall have union with Him because it has passed from the body"

But realisation is a long and arduous preparation The aspirant has qualified himself adequately He has cleansed his doors of perception by being pure in mind and poor in ego. He has, it is supposed, undergone the whole and full course of discipline and spiritual purification. He has adhered to all the controls and regulations He might have become perfectly selfless (त्यक्तेन भुञ्जीथा मा गृध कस्यस्वित् धनम्). He has put on his jumping shoes of विद्या and सम्भूति and has overleapt material knowledge and physical restrictions and is ready to spring into the heart of God. He is soaring now on these two immortal wings. He has transcended himself beyond all selfish considerations by his universal love and unitary belief (Īśa verses 6 and 7). There is no apathy left no delusion no sorrow. He has risen above the fleeting and perishable objects – the corporeal pleasures. He has thus qualified himself for the permanent principle- the lasting happiness.

The aspirant is qualified to get blessedness the highest of spiritual happiness, as it depends on non attachment and selflessness But by its very nature above indicated, it can be enjoyed without satiety and revulsion as blessedness is participation in eternity it is bound to remain without dimunition or fluctuation

With all the qualities the aspirant must have strong, burning and all-consuming desire to get to That True it is that many are called but since few choose to be chosen few are chosen Our seer has made himself one of the chosen few In the last verse we saw that the sage is a सत्यधर्मा The search after Him has become an instinct with him His desire is strengthened into a passion. Only poignant and concentrated efforts would yield the fruit This astronomer" in the field of heaven of divinity is already possessed of a good telescope camera and spectrascope in the form of detachment, charity and humility and thus is in a position to reveal much more about the galactic and extra-galactic nebulae the glory of divinity which to an unaided naked eye was only a smudge (Indebted to Huxley for suggestion of this simile)

The realisation is a long wooing No amount of discoursing knowledge or native intelligence helps to get it (नायमात्मा प्रवचनेन लभ्या न मेधया न बहुना श्रुतन) It blesses him who woos it Our seer has courted Him and the soul is condescending to reveal to him its immense glory and the greatest secret

He has thus made himself a fine flute, through which divine *breath is to blow into an ecstatic melody of realisation Now we come* to the fruition the achievement

The Śvetāsvatara and the Bṛhadāranyaka both have outlined the indications of realisation These are the signs of the dawning of grace A list of flashing of bright and luminous objects, outlined therein is only sample-wise

But when the aspirant qualifies himself to get enlightenment the Svetasvatar (II 14 and 15) again comes to the help and tells

" Just as a mirror which is cleansed of its impurities becomes lustrous and capable of reflecting a lustrous image, even thus does the mystic sees himself at the height of his spiritual experience and reaches the goal at his endeavour Just again, as with the help of a

lamp one is able to see an object, similarly, by the individual self, he sees the lustrous universal self, *who is unborn, who is the highest* reality and who is beyond all existence".

Realisation may also suddenly dawn as is seen in the verse or in the case of a Yogin, it comes with sufficient pre-intimation as has been described *in the Swetasvatara and Bṛhadāraṇyaka*

A three-fold *experience is there. It is simultaneous. That is not* an oustside thing. He is that ॐ तत् सत् This is the greatest truth–(Chāndogya Prapathak) "Thou are That". This supreme announcement he experiences now. With that comes the experience of universality of consciousnces This feeling is the feeling of Universal Consciousness Chit, and with that comes Ananda It is not joy but bliss Kingslay's "She breathed the light and floated in it as a moat in the mid-day beam", gives but a slight inkling of the joy *An enlightened man is* soaked in and transported and intoxicated with bliss

In the Īśa verse under reference, it is shown that the prayer made in the last verse is continued in the first line The seer prays for realisation of the essential Unity His prayer is anwered in the second line. He sees that most auspicious form of the deity and discovers that he is the identical ideal person there in the divinity and there in society

Kabir-like he finds that *it is within him lies the greatest* realisation.

> Banares is to the East; Mecca to the West,
> But explore your own heart, for there are both East and West
> *The three verses that follow are a different* thought unit.

The aspirant has found the philosppher s stone He has become a master He has realised. It is realisation that makes a man the Bnddha – the prophet.

Hui Nang has, beautifully, thus put, 'When not enlightened the Buddhas are no other than ordinary beings. When there is enlightenment, ordinary beings at once turn into Buddhas. He now only is qualified to preach."

The master prophet tells his own *experience in verse sixteen His* findings he gives to his disciple in verse 17 and invokes divine help for the spread of this great truth in verse 18

The verse :-

पूपन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन्समूह तेज ।
यत्ते रूप कल्याणतम तत्ते पश्यामि
योऽसावसौ पुरुष माऽहमस्मि ॥१६॥

Construction :-

पूपन एक ऋषे यम, सूर्य, प्राजापत्य रश्मिन व्यूह
तेज समूह, यत ते कल्याणतम रूप तत ते पश्यामि
य असौ असौ पुरुष स अह अस्मि

Words

1 Pusan (पूपन्) O Pushan Foster (Vocative singular)

2 Ekarse (एक only Solitary) Only seer (ऋषे) Vocative singular of (ऋषि) from the root √ऋष to go

3 Yama (यम) The controller or dispenser of justice From the root (यमु उपरमे)

य सर्वान् प्राणिना नियच्छति स यम — who allots to all beings and who keeps aloof from all in justice is Yama

4 Surya (सूर्य) (From सू + य one who generates (सू) and goes on The Sun who creates all life and goes without stopping in his duty who moves in सरति गच्छति आकाशेवा the sky or who generates and goads on सुवति प्रेरयति लोकान् worlds) O Sun

5 प्राजापत्य (an offspring of प्रजापति) O Son of Prajapati

6 Raśmin (रश्मिन) Accussative plural of रश्मि a ray) Rays

7 Vyuha (व्यूह) (Thou) marshal arrange in order

8 Tejas (तेज) Brilliance

9 Samhua [समूह] (Thou) collect

10 Yat (यत्) Which

11 Te (ते) Your (Genetive of तद)

12 Kalyana tamah (कल्याणतम) Most auspicious (तम Superlative suffix)

13 Rūpam (रूपम) Form

14 Tat (तत) That

15. Paśāmi [पश्यामि] I see
16. Yah (य) Who
17 Asau (असौ) There
18. Puruṣa, (पुरुष.) Person.
19 Saḥ (स.) He
20. Aham (अहम्) I
21 Asmi (अस्मि) Am (First person singular of अस् to be)

Request :-

Meaning – O Foster– the solitary Courser, dispenser or justice, the Sun, the offspring of Prajāpati, marshal (thine) rays; concentrate thy *lustre*

Effect :-

I see what is thine most auspicious form

Insight or realisation :-

That person there and there is I.

Comments :-

पूषन्, यम, सूर्य *and* प्राजापत्य *are the four god-heads They are* different names of the same god The sage has not made a random selection in brining here these four manifestations. They are the four complementary *deities which form the complete god-head of brilliant* consciousness.

The reference of double (असौ) That person here and there *is made* with two objects first, the four limbs of perfection in the divine hierarchy and second to the human social hierarchy It is probable that the first असौ refers to कवि, मनीषी, परिभू, स्वयभू from the verse No. 8, the other that to पूषन् एकर्षे यम, सूर्य and प्राजापत्य.

Kavi, the seer and the sage, represents the Brahmin Manīṣī the controller over senses, the warrior; Paribhu, the occuiper, the bulk of the community– *the Vaiśya and* स्वयभू *the self-reliant the ideal Sūdra* The four limbs of the community are complementary. They all-together go to make the perfect community. These four peaks of social greatness

and the four summits of divine greatness Pusan Yama Sūrya and Prajāptya are in reality one

The Bṛhadārayanaka chapter I Brāhmaṇa 4 lines XI to XV shed quite a light over this

Line II reads – At the beginning it was Brahma alone (but) with that alone it was not (completely) manifested Then it created (क्षत्र) the warrior deities namely Indra Varuna Soma Rudra Parjanya Yama Iśān

Yama (यम) thus is a warrior deity Still it did not become the whole or complete it therefore created Viś deities namely Vasus Rudras and Ādityas (the various Sun Gods) and Our Sūrya falls in the category of the Āditya the Vis deity Still imperfection remained It therefore created the Śūdra order of Pushan who feeds all Pushan therefore is the manifestation of the Sudra God

Thus is explained the heirarchy of gods Prājāpatya is intended to represent the Brahmin in the order of Gods

The above allegory is obviously intended to show that perfection is one in all and not any one however complete in itself

Enlightenment is the realisation of the essential unity There are no gods but God there are no social stages but society This the sage has realised now

Another meaning is suggested implying that पूषन यम, सूर्य and प्राजापत्य are manifestations of the same Āditya Pūsana is the आघृणि path finder food giver light that leads The mild beneficial form of the Sun is called Pūsaṇa Yama and Sūrya are one (Rgveda X 35 1) Prājaptya offers no difficulty because any divinity can be rightly called the offspring of Prajapati Even when all these are considered the four forms of the Sun God the ultimate meaning of the essential unity is not affected by it

The Iśa is not the only Upanisad to voice forth such mystic experience Even in the Rgveda the sage Vāmadeva has burst into this ecstatic eloquence Rigveda IV 26 The sage Vāmdeva Deity Soul Metre Tristup

अहमनुरभव सूर्यश्चाह कक्षीवा ऋषिरस्मि विप्र ।
अह कुत्समार्जुनेय बृजेऽह कविरुशना पश्यता मा ।।

I was Manu (all knowing) Prajapati I am the Sun the wise sags Kuksivān I the Son of Arjuni Kutsa– the sage Uśanā too me People see me all occupying

The Bṛeadaranyaka s comment (1 4 10) on Vamadeva s enlightment is very significant It runs —

ब्रह्मवा इदमग्र आसीत । तदात्मानमेवावेत् । अहं ब्रह्मास्मीति ।
तस्मात तत सर्वमभवत् । तद्यो यो देवाना प्रत्यबुध्यतम एव तदभवत ।
तथर्षीणाम । तथा मनुष्याणाम । तद्धैतत् पश्यनृषिर्वामदेव प्रतिपेदेऽहं
मनुरभव सूर्यश्चेति ।)

This primieval Brahma was there that is I I know that thou are *that Brahma Then all that thus became* Knowing this the sage Vāmadeva propounded I am Manu and Surya

The Bṛhadāranyaka further elucidates the point Identity of feeling with the Brahma secures enlightenment and power while the feeling of separateness from the Brahma invites frustration

Even now who acts a Brahma becomes that Universality rises in him Neither men nor even gods can shake his independence as he becomes the soul of very them

But who worships other deities than the Brahma with a feeling of separateness from the deity knows not the Brahma he lowers to a state of the veritable animal of the gods

The Bṛhadāraṇyaka *IV 4 23 tells that the wise Buddha* becomes sinless doubtless flawless He becomes fearless The same is echoed by the Mundaka ii 2 8 Chandogya viii 4 2 refers to the illumination and IV 8 to purity They know everything by Brahma Vidyā

First we come to the commentary of Śankara It runs

Oh ye fosterer fosters the dynamic world and hence he is Ravi the Sun God He has his solitary course alone he goes on his way and therefore Ekrṣi likewise he is Yama as he controls all — O Yama ! He is Sūrya as he emanates rays vital forces and fluids He is called *Prājāpatya* being the child of Prajāpati Disperse thine rays Pacify Thy tormenting flame

(Your most ausp cious and hence most beautiful form I see by your grace favour) I am not servant wise begging this favour of you because that person in the Sun assuming the Universal form as ndicated in the (व्याहृति भूर्भुव स्व) or who has contained the whole universe in the form of forces of life and wisdom and who is a Purusa as he occupies the body City That is I



Chapter XIII.

REALISATION AND AFTER.

The prophet has now connected his spiritual ago with the Brahman– the highest reality– the most powerful and abiding dynamo of power and light and has thus tapped the inexhaustible source He has It and can afford to give Charity should come after possession He has got the Brahman himself he can present it to others Chang Tze (Perennial Philosophy P 343) has made a statement of Universal Truth when he said The sages of old first got Tao (the Chinese counterpart of realisation) themselves then got it for others What our seer acquired through trials and ordeals he is now offering it to the deserving public He is giving utterence to the discovery he has made. Love for mankind has actuated him to do this The seer is supposed to tell this (verse 16) his finding of realisation to the disciple Eckhart (PP 344) gives vent to the general truth when he writes What a man takes in by contemplation that he pours out in love

The Buddha starts his work with the disciple who is a regenerate fellow This verse is a vital and intimate part of the Īśa It purports to give the finding of the seer Buddha on the question of perishable and imperishable raised in the verse 9 to 14 Body is perishable Soul and Om are imperishable Other trappings are to be cut (क्लिबे) and His deeds are only to be remembered The tone of this verse is categoric and authoritative It is a command to be obeyed
It runs thus

वायुरनिलममृतमथेद भस्मान्तँ शरीरम
ॐ क्रतो स्मर कृतँ स्मर क्रतो स्मर कृतँ स्मर ॥ १७ ॥

Arrangement – वाय अमृत अनिल (प्रतिगच्छति) अय इद शरीर भस्मान्त (अस्ति), क्रतो ॐ स्मर, क्रतो (ॐ वारस्य) कृत स्मर कृत स्मर ।

The Mādhyandina recension inserts क्लिबे स्मर between the first pair क्रतो स्मर and कृतं स्मर :

Words –

I) Vāyu (वायु)	(individual) breath (Nom. Singular subject वाति गच्छति इति वायु)
II) Amṛtam (अमृतम्)	(Accusative singular of अमृतम् Immortal) to immortal
III) Anilam (अनिलम)	(Object, *Accusative singular of* अनिल breath, respiration soul ($\sqrt{}$ इल to *move cosmic breath) to cosmic breath.*
IV) Gacchati (गच्छति)	goes (third person singular of $\sqrt{}$ गम to go)
V) Atha (अथ)	Now
VI) Idaṁ (इदम्)	This
VII) Śarīram (शरीरम्)	(from $\sqrt{}$ शृ to tear up Perishable stuff) body
VIII) Bhasmāntam (भस्मान्तम्)	(भस्म + अन्तम् resulting in ash) ending in ashes
IX) Kratoh (क्रतो)	(Voc. sing. of क्रतु a doer) O doer.
X) OM (ॐ)	God · The protector
XI) Smara (स्मर)	Remember
XII) Kṛtam (कृतम्)	Done
XIII) Klibeh (क्लिबे)	(Dative sing of $\sqrt{}$ क्लिव् क्लिप to clip, to cut)

Meaning :-- (The individual) breath is (or merges in) the immortal (cosmic) breath while the perishable stuff (this sheath of) the body ends in ashes. O' Doer, remember (therefore) God. Remember His deeds Doer remember (His) deeds

Comments :- It is not a mere coincidence that वायु. and अनिल both words suggesting movements are used वायु from वा to go, to

move अनिल is also from अन to breathe to go to move These words are used for the soul The former for the individual and the latter for the cosmic (आत्मन too has the root अन् to go or to breathe) वायु अनिल अमृतम subtle as a tuft of smoke mingling in the cosmic cloud a breath mingles in the air

2 The words वायु and अनिल both denote the imperishable part of the body – soul combination and they stand for the imperishable consciousness वायु अनिल and प्राण are synonyms प्राण is called वात in the Brhadāraṇyaka the very first sentence of which starts with ॐ उषा वा अश्वस्य मेध्यस्य शिरः सूर्यश्चक्षुर्वातः प्राणो

Uṣā is the head of the sacrificial horse the Sun is the eye and (वात) breath is life The Atharava has already said this explicitly It says (ii 6 25) प्राणमाहुर्मातरिश्वानं वातो ह प्राण उच्यते The मातरिश्वन् wind is life force it is also called वात The Atharva (अथर्व) at other place xiii 3 19 implies its meaning

ऋतस्य तन्तुं मनसा मिमानः सर्वा दिशः पवते मातरिश्वा

The मातरिश्वन which goes unhindered in all directions also covers the tendril of Existence (the inlet) in the individual being This implication is suggestive It shows the essential unity between the individual and the cosmic soul while the Rgveda equates मातरिश्वन् wind with the elan vital that is burning

The Īśa wants to stress here the essential immortality of the soul The कौषीत की ii 12 to 14 substantiates this It also tells that pran *goes to the wind* (गच्छति वायुं प्राण) *It further states* (कौ 14 स वायुप्रतिष्ठ आकाशात्मा स्वर्गेति । स तद्दयति भवति दवा । तत प्राप्त तदमृतो भवति यदमृता दवा) He goes to Heaven merging in वायु, indentified with the Ether he goes there where in those deities abide With the *immortality of the deities doth he become immortal who knoweth this*

The Braṇāraṇyaka links verses 15 and 16 (ii 3 3) It mentions वायु and gives प्राण as its equivalent And then in places of वायु and अनिल it uses Prāṇa and Ākāśa and shows their immortality (Bri II 3 1 to 4) and identifies immortality of that Ākāśa with that of the Brahma

Prāna is used both as a life-force and a cosmic force The Bṛhadā-raṇyaka (I 5 3) calls Pran a part and parcel of Atman याज्ञवल्क्य says *Gautama the air is that Thread Soul.* This embodiment and the next embodiment and all living things are strung together by the air It is for this reason that they say of a dead man that his limbs are unstrung for his limbs are strung together by the air as by a thread

Prasna II ll mentions मातरिश्वन्. The universal father God is called मातरिश्वन् It runs पिता त्व मातरिश्व न वृहत III. 7 2 says वायुर्वै गौतम तत्सूत्र I Goutam that thread which weaves the universe together is वायु The Mahābhārat (Śanti moksha 250 39) stresses the sovereign aspect of वायु It states

वायुर्भीमो भीमनादो महौजा The *mighty* and of mighty sound *and* of great vigour सर्वेषाच प्राणिना प्राणभृत has becoming the breath of all breath taking beings नानावृत्तिर्देहिना देहभेदे distinct and varied according to the type of the being तस्माद्वायुर्देवदेवो विशिष्ट Hence वायु is the lord of gods so distinct and superior At another place shanti 180 1, its immortal aspect is revealed It runs

न प्रणाशोस्ति जीवाना दत्तस्यच कृतस्यच
याति देहान्तर प्राणी शरीर तु विशीयते

There is no oblivion of beings Giving and doing dont bring it that. The breathing beings take up another body what is destroyed is the body (elemental sheath)

The repetition of 'क्रतो स्मर कृत स्मर shows the usual practice of the Upanisads to repeat the words at the close of the text in its honour Actually the Upanisad terminates here as there is a पदाभ्यास or a closing repetition The last verse (Iśa No 18) is borrowed from the Ṛgveda

The expression ॐ क्रतो स्मर कृत स्मर' has given rise to some vagueness and therefore two different interpretations are put forth कृतम् means (deed) done but of whose? of Om or of the self?

But the Mādhyandina recension is very explicit on this point. It leaves no doubt It says for the sake of (क्लिप्त्यै) the removal of all doubts the aspirant must continually remember ॐ and His deeds as inspiration The Bṛhadāraṇyaka here comes to help (The Bṛ IV 4.7)

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिता ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुत इति ॥

' This ancient verse thus runs When all the desires from his heart leave him out the mortal becomes immortal and realises Brahma in this very life

An illustration follows a slough of a serpent falls life less similarly the body falls and the dweller of the body the Prāṇa the Soul becomes bodiless– immortal and resplendent

This shedding of desires is laid down as a condition precedent for enlightenment

This sense is well brought out by the Mādhyandina recension विल्वे to cut out desires It will therefore be fitting to connect कृतं with ॐ *the Protector*

The purpose of this verse is obvious This is a lifelong advice By remembering God by plunging oneself in His Highest bliss a person can attain liberation Devotion is preached here for all and sundry It is a path of comparative ease

The verse cannot be taken as a dying prayer To take it that-wise स्मरो becomes an unmeaning word To remember the deeds whether His or yours becomes redundant in either case and of a worse type when the latter explanation is accepted

To remember Him always is the broadening of the path and making it easy for the general mankind

Incidently it may be pointed out that the practice of burning a person after death is an age long one says the बृहदारण्यक VI 2 14 अथैनमग्नये हरन्ति At last man is consigned *to fire*

Śankara takes th s as a prayer of the devotee about to die His explanation is coloured with this hypothesis His commentary runs thus Now I am about to die Let life वायु be united with the divine, all pervading breath leaving aside its terrestrial sheath The verb प्रतिपद्यताम or be united is to be presupposed It is to be supposed that *this core body* लिंगदेह *is to soar up Guidance in its way is to be* prayed for Similarly the body is to be reduced to ashes after being *burnt in fire*

Oṁ here stands for the reality in the form of the God of अग्नि as OM is its symbol O Ye Krato- ' Mind of desires remember this time my worthy deeds The time has come to remember. Here the repetition is to show respect.

Comments - It is immaterial whether Śankara has laid a new tradition of constructing this verse as a dying prayer or whether he too was a victim of an old tradition.

But this has done a great wrong to the interpretation of this simple verse The hypothesis of the last prayer has made the verb optative in nature, while it really is in the present tense

Secondly, it has reduced the active man of will and action to the tame mind !

Thirdly, Oṁ the intended deity has become Agni How far reaching is the effect of the dominant tradition of Shankar on the various commentators in constructing this verse, even may be against their intentions and sober judgment is seen from the unanimity in those who follow his tradition



CHAPTER XIV.

Divine grace is invoked in this concluding verse. Universal enlightement is aimed at The preceding verse gives to the worthy disciple a clue to liberation but the master sage has to fulfil the mission of a prophet He must and does aim at universal well-being For this divine grace is absolutely essential

The Nirguna or above and beyond quality entity is incomprehensible to the layman at large For this a qualitative manifestation is required There cannot be a better representative than Agni for this purpose, as will be seen presently

This *invocation to Agni figures in the* Rgveda *(I 189)* as a prayer of Agasti It is incorporated in the yajurveda (III 40, 16) and *from that it has been bodily taken here in the* Īśa The Atharava, too has taken the second line (IV 39 10) (6) This great popularity *of the verse connotes its rich* significance and hence this iceberg taken from the Himalayas of the Rgveda shines here like a huge *diamond in the right context and space*

Actually the main teaching is finished by the last verse As has been already seen there was the traditional closing repetition (पद्याभ्यास) but for its rich implications this verse would have been a misfit in the compact structure of the Īśa First let us go to the meaning and then find out the significance of the verse and its various pregnant phrases The verse runs -

अग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम ॥ १८ ॥

Arrangement -

अग्ने अस्मान सुपथा राये नय, देव विश्वानि वयुनानि विद्वान
अस्मत् जहुराण एन युयाधि ते भूमिष्ठां नमउक्ति विधेम

Words -

1	Agne (अग्न)	O Agni (Voc Singular of Agni)
2	Asman (अस्मान्)	(Accusative plural of Aham I) to us
3	Supathā (सुपथा)	(सु good पथा way) By the good way
4	Raye (राये)	(for रै) For wealth abundance material well being
5	Naya (नय)	(√ णीञ् to take carry) Take
6	Deva (देव)	God (Voc Sing of देव from √ दिव to shine lit a shining Gods)
7	विश्वानि	(Neutral plural of विश्व It is an adjective of वयुनानि) All
8	वयुनानि	(From वय to go to move) movements actions (Rajawade) ii) (वे to weave) – वयुन weaving The warps and Woops of life (Vinobaji) iii) वयस् – उन (वयस् in vedic parlance is sacrificial oblation or food) oblations iv) वयुनानाति रमनामति निघण्टुवत work action v) नायत वयुनमिद्रस्य ज्ञानायस्ता Science Knowledge
9	विद्वान्	(वि to know knower) Here it is used as an adjective of Agni) Wise
10	अस्मत्	(Ablative plural of अहम) from us
11	जुहुराण	(कुटिलम्) crooked वचनात्मकम) deceitful (मोहनीयम्) deluding obstructing (प्रतिबन्धकम-गायणानार्थं) ii) जुहुराण A crescent shaped vessel used at the time of sacrifice
	जुहुराण	Officiating priest (from Vedic जु quick speedy a person occupying such a high post must be a man of quick action) Sacrificial

12	एनस्	Sin offence fault
13	युयोधि	(यु far away युध to fight Imp third person singular) You fight out
14	त	(To You) To you
15	भूयिष्ठ	Abundant
16	नमउक्तिम	Panegyric praise नम humble उक्ति speech An approach with humility
17	विधेम्	We offer (कुर्याम)

Comments on - अग्ने नय सुपथा राये अस्मान

O Agni lead us on a righteous path to abundance Why Agni *is invoked?* Here Agni is shown as a fully representative manifestation of God the supreme being

He is the leader He is the resplendent flame that burns what is bad and is the kindly light that shines on what is good and penetrates and illumines us The root meanings of Agni as given by यास्क (Yāska) *are* *अन्चु गतिपूजनयो अगो इण इव इत्यथ* who (*अञ्चति, अगति, अडित इति मा अग्नि*) who leads shines obtains is Agni Its threefold purpose is knowledge wealth and illumination

The Bṛhadāranyaka 1 3 12 referes to the splendid brilliance and immortality of Agni It (I 4 15) refers to the unique position of Agni while at another place (V 14 8) Agni is referred to as the consumer of sin who always remains pure sinless ageless and immortal

The ब्रह्मोपनिषद has this illuminating aspect of Agni when it says *अग्निरिव शिखानान्या यस्य ज्ञानमयी शिखा* *Agni only flames forth in* illumination The Rgveda is illumination of Agni (ऋग्वेद एवाग्नेरजायत यजुर्वेदोवायो सामवेदा आदित्यात says the Aitareya Brāhmana (5 32) No wonder the Rgveda opens with the praise of Agni thus runs the first poetic outburst (Rgveda ॐ अग्निमीळे पुरोहित यज्ञस्य देवमृत्विजम् होतारं रत्नधातमम् 1 1 1 - where Agni is called a पुरोहितम् (9bid 3 14) calls Agni the होता of gods (अग्निर्वै देवानां होता), Aitareya Brahman says (*अग्निर्देवाना सेनानी*) Agni is the general in chief of gods while ऐतरेय ब्राह्मण (1 4) calls it the foremost receiving mouth of deities (*अग्निर्मुख प्रथमो देवानाम्*) *तैतरिय translation thus runs (अग्निरग्रे प्रथमो*

दवानाम् (I 4 3 3) The first and the foremost of deities Agni is represented as रत्नधातमम the store of jewels Having this valuable quality of Agni in view the Īśa prays for material abundance and wealth

The Rgveda VIII 11 5 refers to two other qualities of Agni one is his immortality and the other his wisdom and supremecy in knowledge It reads – मर्ता अमतस्य त भूरि नाम मनामह विप्रासा जातवदस ।

We mortals are rendering praise to (thine) immortal superior name thou art wise and omn scient

The Īśa refers to this quality by विद्वान

Agni it is who is a symbol of immortality He is a fit representative to represent the Imperishable elements prayed for in verse 9 to 17

The Rgveda refers again and again to this immortal aspect of Agni It is natural therefore to treat Agni as the nearest kith and kin (and the dearest) The Rgveda X 7 3 reads अग्नि मन्य पितरमग्निमापिं न भ्रातर सद्मित सखायय I consider Agni as father relative brother and friend

It is but appropriate therefore that Agni the resplendent immortal omniscient and purifying manifestations of god is here invoked

Commentary on सुपथा नय

The path of righteousness is constantly prayed for The Rgveda II 34 4 invokes Brhaspati as सुनीतिभिनयसि त्रायस जनम

Thou protectest the people by showing them the path of God The Rgveda 1 90 1 prays god as ऋजुनाति ना नयतु Let god lead us on the straight and righteous path

सुपथ is the right path The way of integrity It has noting to do with one of the two ways a spirit takes to after death

Śankara and his followers interprete this सुपथा as दाभनन मार्गेण as अचिरादि मार्गेण or दवयानमार्गेण in contradistinction with the धूममार्ग smoky dark way leading to चन्द्रलाक while the former is the path of light leading to सत्यलाक – the plane of Brahman

Śankara s interpretation becomes unwarranted by the next word राय for abundance Agni is रत्नधातमम् the store house of weath

He is the deity to supply plenty both material and physical The Vedic sages wanted to enjoy but by straight forward and right conduct

'Raye' means to Rai and Rayi which are oft repeated words in the Vedic literature As Vinobaji points out Marathi Lai is the simplified form of Rai which means plenty Roy Rai Reich are kindred English French and German words springing out from the same core root

The Upaniṣads themselves throw a flood of light on the meaning of this word रयि The Praśna 1 4 and 1 5 use it in the sense of matter while 1 13 uses in the sense of food but both matter and food are used as complements of enjoyments The छांदोग्य V 16 1 helps to fix its meaning Rai is used as material wealth

The secondary explantion imputed to Rai by Śankara and other commentators is the wealth of मुक्ति or liberation

The prayer for material wealth is for us all अस्मान It is not an individual prayer It is a social prayer The dying prayer contention is here exploded by the two words राय towards plenty and prosperity and अस्मान to us

Commentary on - विश्वानि देव वयुनानि विद्वान

Agni is called देव and विद्वान here His splendour and omniscience are referred to He being जातवेदसम he knows all वयुनानि, वयुनानि has been rendered as actions knowledge movements works Vinobaji snggests derivation from √ वे to weave and uses it for warps and woops of life

वयस in vedic parlance is used for sacrificial oblation This word along with जुहुराण and एनः shows strong sacrificial bias All these are technical words

The popularity of verse no 18 may be due to its veiled satire against sacrifice and the sticklers for the ritual If this work is taken as a criticism against excesses in sacrifice the whole 18th verse presents itself in a new light

As it is traditionally interpreted now the verse does but scant justice to the philosophical grandeur and height of the previous seventeen verses The generally accepted rendering of the verse is

'O Agni, lead us on the righteous path to plenty, 'O' replendent one thou knowest all acts (of ours). Fight out our crooked sin' we shall render you plenty of praise'

This rendering appears as a 'give-and-take business We give Agni praise and he in return fights away our crooked sin This smell *of gratification, ill reconciles* with the high Upaniṣadic philosophy

But if 'Vayuna is taken as a sacrificial offering जहुराण एन as sacrificial excess and the whole verse as criticism against sacrifice like that in the मुण्डक which condemns the sacrifice as frail boats to carry over the sea of existence, then the concluding words नम उक्ति विधेम become at once very significant, *and this interpretation not only* absolves the verse from the smell of gratification but does it take *beyond to the grand philosophical heights*

The word विधेम is a technical word connected with sacrifice as are the words जुहू, a crescent shaped vessel used at the time of sacrifice and जुहुराण, an officiating priest "विधेम" is used for the ordering *of the sacrifice the disposal of the offering to the god, and generally* for the sacrifice or worship itself.

It is but natural in the कर्मकाण्ड to appease god (fire) with oblations and sacrifices, but the ज्ञानकाण्ड of the Upanisads rebels against the excess of the sacrifices, (Mundaka 1 2. 1) The All Knower Agni knows all sacrificial offerings 'Vayunāni' If there be any faults or excesses he *knows them He should fight away sacrificial sins from* us and henceforth we shall render him the (जातवेदस्) all knower, not the traditional material sacrifices nor the unmeaning ritual but *something* better-truer. From the form, we shall go to the spirit. We shall render him नमउक्ति words of humility These are the fit offerings of the age of wisdom and enlightenment *This is real worship* Upanisad-wise

Comments on :- युयाध्यस्मज्जुहुराण एनो

Fight out from us the crooked sin or the sacrificial crooked sin (O God) fight out our crooked sacrificial sin of excesses *It requires* an all round battling It is such an entrenched sin. Keep that away from us The Rgveda abounds in the prayers for freedom from sin

(Rgveda 1 24 9 (d) III 7 10d vii 86 3a 4d 88 6c vii 89 5c d vii 93 7 c d viii 67 (56) 17 x 35 3a c x 37 12)

The अथर्व vi 97 2d VI 115 1 2 3 VI 116 2 3 VI 117 VI 118 VI 119 VI 120)

Agni s representation as the son of crookedness who is straight becomes more significant if a pun is read in crooked sacrificial excesses and sin

Comments on .- भूयिष्ठां ते नमउक्तिं विधेम

The words नमउक्ति are used in both the sense of praise and words of humility Spiritual progress connotes both the senses Here the salutation is shown as destroying even sin done The word नम is here humility and contrition on the one hand and dedication and surrender to the divinity on the other This presupposition explains the aforementioned Rgvedic verse which says

Humble offering of praise s the highest offering of all I therefore follow this It is that sustains the earth and the heavens I therefore offer this humble pra se to gods It is very meaningful I destroy by th s attitude even sin done

The two meanings of the verse therefore will be as follows

O Agni lead us by a righteous path to plenty (and abundance) O resplendent God thou knowest all our acts (and) deeds Fight out away from us the crooked (tempting defud ng) sin we shall render thee words of plenty of praise

O Agni lead us by a r ghteous path to plenty (and abundance) O resplendent god thou knowest all our offering (even excesses done are not hidden from you) and therefore fight out away from us all those sacrificial excesses and s ns (henceforth) we shall not offer oblations giving occasion to sin but we shall render you enough and abundant words of humility and praise

Śankara again construes this verse along with the 17th as the dying prayer As by death the person will be deprived of rendering service to Agni a request for abundance of wealth material happiness becomes superfluous if the person is to die immediately hence a far fetched metaphor cal meaning is attached to it

But even Śankara s ingenuity and scholarship have not extricated him from a crude contradiction he has indulged in his commentary of this verse अस्मान is first person plural of अहम This he renders as I *but subsequently he renders अस्मत and विधेम in the plural* *Śankara* in trying to take liberty has much mangled and twisted the meanings *He has definitely done a great injustice to the sage of the Iśa*

Though some commentators thrust on the Iśha non sense and no sense the Ish preaches sense and super sense



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अपिहितम (From पिधा to h de पि + √ धा or अपि + √ धा) Covered Ish 15

अभिगच्छति Go ahead head for Ish 3

अभूत Had become Ish 7

अमतम Deathlessness Immortal ty Ish 11 Ish 14

अमतम (Acc S nguair of अमत) To mmortal ty Ish 16

अत्यति Goes beyond outstr ps surpasses (अति + √ इ) Ish 4

अर्थान Objects (Acc Plural of अर्थ Purpose and object) Ish 8

अव्रणम Scatheless (अ not व्रण scar wound) Ish 8

अस्ति Is Ish 2

अस्मि Am Ish 16

अश्नुते Achieves 11 Ish 14

अस्य of th s Ish 5

अर्षत (√ ऋष to go to see ahead to have v s on) Anc ent seer Ish 4

अस्नाविरम (अ + स्नाविर muscles) S newless

असुर्या Belonging to the (अ + सुर) demons ungodly people Ish3

असूर्या (alternate read ng) (अ not सूर्य the Sun) Sunless reg ons Ish 3

असौ Ish 16 (Tw ce) This

अहम I Ish 16

अस्मत From us Ish 18

अस्मान To us Ish 18

आत्मन Self Ish 6 (माध्यन्दिन recens on)

आत्मनि (Loc S ng of आत्मन Self) In the self (In oneself) Ish 6

आत्मा H mself Ish 7

आत्मानम् (Acc S ng आत्मन) To oneself h mself Ish 6

आप्नुवन Could reach attain fathom Ish 4

आवास्यम (In the Compound ईशावास्यम worthy res dence or all over res dence) Ish 1

आवृत्ता Covered all over (आ + वृत्ता covered) आ + √ वृ to cover Ish 3

आहु It s sa d √ ब्रू to say speak Ish 10 (Tw ce) Ish 13 (Tw ce)

अविद्याम (Acc Sing of अविद्या) (अ not विद्या knowledge) To अविद्या

i अविद्या Knowledge not worth while (Etymology)

ii Knowledge by which क्षर 5 are comprehended (according to उपनिषद)

iii अपरा विद्या (Upanishads)

iv Knowledge not worth knowing by which perishable objects are comprehended and which aims at प्रेयस or The pleasant a Paris wise

v Not wisdom

vi Ritual (Shankar and Swami Sharvananda)

vii पितृलोक Commentators Mahibar and Anandgiri

viii दुष्टज्ञानम Harmful knowledge (वैशेषिक)

ix by which one believes as permanent pure and happy what is transient impure and painful (Yogasutra)

x स्वविस्मृति Soul forgetfulness (Vinobaji)

xi Not real knowledge (Dr Frost)

xii Non soul objects (Swami Dayanand)

xiii Unreality (Vyankat Ramchandra)

xiv Work (Lokmanya Tilak and Narayan Prakashika of the Disciple of Ramanuji)

xv Path of works (Pro Ranade)

xvi प्रकृति शक्ति or माया Cosmic power of illusion (Dr Gough)

xvii Material Science (जगतका विज्ञान Pandit Satwalekar) भौतिक ज्ञान (Sadashiv Shastri Bhide)

xviii Natural Science (Purohit and Yeats)

xix The Ignorance Consciousness of multiplicity (Shri Aurobindo)

xx Ignorance (Dr Hume and Dr Roer)

etc Ish 9

अविद्यया By अविद्या Ish 10 Ish 11

अविद्याया (माध्यंदिन recension alternate reading meaning from or of अविद्या –) Ish 10

the Īśa Friends suggested to put them on paper Indolence and my knowledge of Sanskrit came in the way Besides, some of my ideas were rather hazy. Crystalisation of ideas took quite a time. It necessitated thinking and some reading Now I am putting them in black and white I don t know whether my interpretations will satisfy other readers I must confess that these explanations satisfy me I am, therefore emboldened to write this short booklet /

I may not succeed in fully revealing the author I do not entertain the ambition of presenting an 'Open Sesame' to the Īśa, illuminating all its rich treasures but if I succeed in effecting a breach in the magic cave of the Īśa showing quite a part of its rich treasures of philosophy, I have achieved

The more I thought on the Īśa the firmer am I convinced of the following conclusions

The first is that in its straightforward simplicity lies its sublimity, and, therefore, any pre conceived and pedantic approach for solution is bound to fail I have tried to reach the solutions free from the bondage and bias of *any school of traditions whether old or new I have accepted* only those explanations which are warranted by the logic of arguments and the spirit of the time as caught in the contemporary Upaniṣads or *such other ancient material A right approach is a simple and humble* approach तस्माद् ब्राह्मण पाडित्य निर्विद्य बाल्येन तिष्ठासेत् बृह. III 5 I And therefore, shedding off the crust of erudition I have tried to approach with a child like simplicity into the Kingdom of knowledge, as into the kingdom of Heaven who so would enter must becoms as a little child (Lord Bacon)

The second is that there is a sort of infallibility in this Upaniṣad as it is based on the actual experience of the sage and accumulated experience of his predecessors धीराणा ये नस्तद् विचचक्षिरे the wise firm have shown that to us

The Īśa is thus a pattern-the entire whole of which is woven out of experience It has both lustre and durability

Every word and even a part of the word the seer has used is meaningful Many interpreters *and commentators have found some words* either superfluous or unmeaning Among such personalities are some of the eminence of Śankarācārya. The reader, therefore, is puzzled or baffled However great they may be, they have not *fully appreciated the spirit*

of the seer As there is in every dynamic object and behind it the residence of the Īśa in every word and behind it I find the touch of the master brain of the seer poet My conclusion therefore is that many stalwarts have stumbled but the master has not missed

The third is that symbology (परोक्षप्रिया इवहि देवा एत I 3 14 बृह IV 2 2) and philology taken together in their proper context (उभयसह) help to unlock meanings of many words which have been a puzzle for a long time

This my work will be more appreciated by those who are capable of comprehending the text in Sanskrit To understand the work from the original is to suck milk directly from the very breast of the mother It has love intimacy and warmth No spoon or bottle feeding will ever equal it All translations are like these secondary aids The text therefore is fully given

My notes are primarily meant for persons who like me are novices in the field

If there be any better solution I offer in the succeed ng pages it is because of the height I got by standing on the shoulders of comme ntators who preceded me and whose works I could read On the contrary if there be any unwarranted statement or I have read too much or too little in the text the fault is entirely mine

It is a labour of love There cannot be any disappointment or frustration

I am especially grateful to the publishers of the Perennial Philosophy a master work written by Aldous Huxlay for permitting me to take some extracts from this work The publishers are Chatto and Windus London 1954

I am thankful to all those who rendered me help



Chapter I.

The Īśopaniṣad is a Mantropaniṣad. It is an integral part of the Yajurveda which is one of the three chief Vedas In this respect the Īśa is unique No other Upaniṣad is so vitally connected with 'Sanhitas' or 'Mantras'. The Īśa is the only Upaniṣad which is incorporated in the main body of the Vedās Other Upaniṣads are distinct and separate treatises owing allegiance to the various branches of the Vedās

In this connection, a short outline of the history of the chief religious works which precede the Upaniṣads will be a help in explaining and throwing some light on the Upaniṣads in general and the Īśa in particular These are Śruti works

The Vedās come first in order. The word Veda is formed from the root 'Vid to know. The Vedās therefore, etymologically mean 'a store of knowledge . With the Ancient Aryans, religion was the only knowledge worth knowing and hence, secondarily, the Vedās came to mean a store of knowledge worth knowing. They are ancient works Conjectures more or less valid as to their antiquity are made The Indian Scholars like to throw back the date of their composition while the western scholars would throw the date later. Mr Tilak attributes them to 4500 B C while Max Muller, 1200 B C.

These Vedās are four The Ṛgveda, the Yajurveda, the Sāmaveda and the Atharvaveda The first three are old. The old works mention only 'Trayī' – the triad–, signifying the first three Both the Chāndogya (1 4 2, 2 21, 4 17) and the Nārāyaṇopaniṣad (79) mention the triad त्रयी विद्या The last veda is a subsequent addition

The Rgveda is the first and the foremost Originally, it was the only Veda It is called Rgveda from the root √ ऋच 6 p to praise It has derived this name from a large number of laudatory stanzas in it (ऋग्भि स्तुवन्ति) Rgveda etymologically therefore means a storehouse of panegyrics There are poems of praise offered to various forces of Nature who are deified Many of the natural pheno mena figure as deities in the Rgveda The brilliant Sun the terrible God of thunder the powerful god of Wind the golden dawn and so on But it is not a collection of panegyrics only It contains along with paeans invocations dirges criticisms satires vituperations and imprecations alike Most of the 1028 hymns are impassioned expres sions of emotion and imagination They echo almost all sentiments and passions There are frank requests for power and pelf as there are high philosophic dissertations The Rgveda is an anthology of diverse feelings but the substratum is religious There are references to legends historical events and even personal anecdotes as (कारुरह ततोभिपक उपलप्रक्षिणीनना) (Rgveda IX 112 3) I a composer of hymns my daddy a physician and my mamma grinds corn on stones The general impression one gets from the Rgveda is that the Aryans as seen here are a religious poeople who are very worldly and very cheerful (प्राञ्चो अगाम नतये हसाय द्राघीय आयु प्रतर दधाना) (Rgveda X 18 3) i e ' We hava come to live a long life of laugh and dance

The Yajurveda has much that is contained in the Rgveda It means a knowledge for worshipping The root Yaj means to worship (यजुर्भियजन्ति) Verses from the Rgveda pertaining to worship and sacrifice were compiled together moulded augmented and the यजुर्वेद was formed

Again verses from the Rveda which could be sung were strung together and thus both the nucleus and main bulk of the Sama Veda were formed A little ship shaping is there Out of the 1549 stanzas of the Sama-Veda there are only seventy five which are not found in the Rgveda The Sāma Veda has its own melody

These three Vedas were Āryan in conception and execution It is believed that the fourth Atharva is an effort at a compromise And looking to the contents of the Atharava one has to admit that much Āryan spirit was compromised in this effort Prof Ranade (constructive survey of Upanisadic philosophy P 4 5) writes about the Atharva as follows —

'When we pass from the age of the Rgveda to the age of the Atharava we pass from the universe of hymns to the universe of incantations, goblins, ghosts, sorceresses, witches, diseases, and death take the place of the god and goddess of light The Atharva Veda is verily a store house of the black art of the ancients There is no doubt some relieving features to the मन्त्रशास्त्र *of the Atharva when* auspicious charms take the place of the destructive ones '

The Rgveda was under construction over many centuries, climes and countries. All these factors were at work. They did act and affect, influence and change the Āryans and their concepts The Āryans came and settled in India. Centuries elapsed The invaders became the conquerors They enjoyed boons of peace and prosperity and also suffered from the corrosion of the curse of luxury. The original spirit was forgotten as the Āryans themselves too changed in blood Generation after generation, the hymns of the Rgveda came down from father to son from preceptor to disciple The words were *marvellously preserved* intact but unfortunately, *is not preserved* so well either the meaning or the spirit.

Distance lent enchantment to the Rgveda. The stanzas (i e. Rks) of the Rgveda became charms (Mantrās) and antiquity shrouded them in mystery At this stage, came learned people to read the intentions of the seer-poets of the Rgveda And they wrote glosses, explanations and commentaries and suggested employment of the hymns (विनियोग) in the different sacrifices. These works are called Brāhmānas (ब्राह्मणानि)

The Brāhmanas are liturgic works purporting to be commentaries of the Vedic texts and given to ritual and sacrifices These theological treatises explained the value of the different rituals and sacrifices. These works are elaborate and voluminous The good they did is insignificant, the bad is considerable.

Too much attention to the traditions of sacrifices resulted in its downfall This overdoing of the sacrificial ritual ended in making their genius flabby But fortunately the spark of bold and indepedent thinking was kept kindled by some of the seers The Āryan genius was therefore not sapped. A reaction in the right direction set in A word of alarm was uttered The tocsin was sounded by the later works i e the Upanisads which are thoroughly dissatisfied with the liturgic works and spirit

Some of the Brāhmanas were conscious of the grave perils imminent They exempted men who follow the fourth stage from this liturgic and ritualistic course Of the Brāhmana works those particular portions which were to be repeated only by the recluses of the forest, were styled Āranyakās These works *were different in spirit* and scope It is in contradiction with the Karmakanda (कर्मकाण्ड) or ritualistic portion and it received a name of gnostic portion and philosophy of knowledge was substituted for the pholosophy of rituals

Thus we come to the age of the Upaniṣads Many revolutionary schools of philosophy were there They claimed an unbroken evolutionary tradition from the days of the Rgveda The Upaniṣads declare a revolution against the sacrifices says the Muṇḍaka Upaniṣad (1 2 7)
But these sacrifices with their ritual and its eighteen parts are frail boats indeed (They are unsteady boats on the sea) and they that rejoice in sacrifice as the best of things in their infatuation shall pass on again to decay and death

It is these Upaniṣads which had maintained unbroken the heritage of clear thinking and which had not allowed the clear stream of reason to be lost in the drear desert sand of dead habit They anticipated teachings of the great rebel revolutionaries Vardhamāna *Mahāvira and Gautama – the Buddha*

The Upaniṣads show a mature thinking They have out-grown their objective aspect and have come to the subjective one From the Rgvedic to the Upaniṣadic period one sees clearly signs of progressive stages of culture

The Upaniṣads are bound to be many There are at present preserved some 112 as old Upaniṣads of which only eighteen can claim definite authenticity and antiquity Some Upaniṣads might have been lost The number of Upaniṣads as got translated by Prince Dara Shukov amounts to fifty their number given in the महावाक्य मुक्तावलि and the मुक्तिका उपनिषद is 108 Prof Weber thinks that their number so far as we know at present may be reckoned at 235 (Weber History of Sanskrit literature P 155 quoted by Max Muller P LXVIII) Every one of the extant *Upaniṣads forms the end of a branch of one* of the four Vedās The maximum number of the Upaniṣads, therefore can be conjectured to be equivalent to all the possible branches of

the Vedās On the strength of this, Mr. Basent Kumar Chattopādhyāya, therefore, would like to believe the number of the Upanisads to be 1180. This obviously, is a wishful thinking

From this very brief review of the historical and external evidence of the Upanisads, we go to the Upanisads themselves and the internal evidence throws quite a flood of light on their nature.

The very name Upanisad is meaningful It yields the following analysis The Upanisad is formed of the following components – उप+नि+सद् The prefixes उप and नि give no trouble of interpretation The root सद् has four different meanings. All of them have been exploited by ingenious commentators to emphasis their various schools of thought. Fortunately, all these meanings are complimentary.

The prefix उप means near or quick, while नि the augmentative prefix means completely The root सद् yields the following meanings.

1. √ सद् To sit, to dwell, reside.
2 ,, To attain–achieve.
3 ,, To exhaust, tire out
4. ,, To loosen or destroy.

The first and the third meaning put a stress on the subject the person–the disciple while the second and fourth on the object from the positive side, on the attainment of goal and from the negative side, on destruction of sin or the Karmic Bondage. Āryamuniji in his उपनिषदार्यभाष्य explains Upanisad as what takes near Brahma.

गोपालनन्दस्वामी in his ईशादिदशोपनिषद्भाष्य (Preface 2) defines Upanisads " शीर्यते हृदयग्रन्थि कर्मबन्धो विनश्यति
गम्यते स्व यया रूप सा विद्या उपनिषन्मता।

That according to me is Upanisad which solves the riddle of the heart (cuts the knot) destroys the bondage of works and which makes possible realization of the true Self.

The etymological meaning and the first meaning is to reside *entirely (wholly) with the preceptor. That probably is the real* and historical meaning Here, a stay of the disciple with the preceptor of varying duration is indicated. The Chāndogya (vii 8. 1) refers to this meaning and incidently to the purpose of the stay also The second

meaning it appears was subsequently attached to the word It is the knowledge by means of which one can quickly and completely attain the goal the supreme being The first interpretation had in view the rappor between the teacher and the taught as the emphasis is on the fact of the intimate contact and residence here the emphsis is on the purpose

The third interpretation has again the support of the Upanisad and the Chāndogya (2 23 1) refers to this and the Upanisads give many stories of the d sciples to illustrate the arduous nature of the waiting on period and its need

Many times the aspect of the loosening of destruction of the Karmic bond or ignorance is also emphasised

While the Upanisads themselves very frequently use the word Upanisad in the senses of a secret of importance the sum and the substance and the Summum Bonum

As all these definitions point out that the goal before the Upanisadas is to go to the very root of the things What is that asked the Upanisadic Philosophers (The Mundak I 1 3 कस्मिन्नु भगवो विज्ञाते सर्वमिद विज्ञात भवताति) which being known everything else becomes known ? In short they wanted to know the arche of knowledge

The बृहदारण्यक III 9 28 asks The tree if cut down springs a new from the (original) root what must be the root of a man s life in order that it may grow up again even though cut down by the (great) mower death ?

यदवृक्षो वृक्णो रोहति मूलान्नवतर पुन
मर्त्य स्वि मृत्युना वृक्ण कस्मादन्मूलातप्ररोहति

Because of the nature of such fundamental inquiries which are the ultimate end of all philosoph cal search the Upanisads are aptly called the वेदान्त the end the acme and the zenith of the veda

The goal is the peak but diverse are the ways which lead to this goal

Because of the highest goal they put before and the sincerest efforts towards its achievement the Upanisads were instrumental in improving the tone of the society these were means to the end i e reality The Upanisads introduced a new outlook Catholicity and freedom of expression and the country has arisen in a new heaven of

freedom "Their knowledge was free and the head was held high' Men and women freely participated in philosophical discussions. We come across suffragettes like Gārgi of a bold and sturdy outlook, self possessed and confident philosophers like Yāñjyavalkya and enlightened kings like Janaka who valued wisdom to such an extent that he did willingly offer whole of his kingdom along with himself as a reward for instructing him in the highest truth. (बृहदारण्यक N-2.4)

Because of the goal and the achievements, no wonder, the Upaniṣad seers were leading the rest of the world in both philosophic and psychological reflections

The Upaniṣads, therefore, are held in deep reverence by all Indian scholars of thought. Even such great revolutionary prophets as Mahāvira the Tirthankar of the Jain religion and Gautama the Buddha of the Buddhist religion make respectful references to the Upaniṣadic seers

No wonder there are both oriental and occidental scholars who hold them in high esteem History tells us whenever the Upaniṣadic Philosophy was assimilated, the nation rose in stature and whenever it was neglected it decayed But one thing that is sure is that the Hindu Society has survived all the dangers and attacks, because of the percolation and assimilation of the Upaniṣadic principles that have trickled down in the society. That day is great indeed when the society sets stable, surcharged with Upaniṣadic lore



Chapter II.

The Īśa is the कौस्तुभ of Upaniṣads It is an Upaniṣad par excellence It presents a complete philosophy It gives out an inter grated synthesis of the dynamics of life There is not one word which is superfluous Every word has its place and some of them fit in at two places equally well The economy is both enticing and enduring It is compact with meaning Seldom in the history of mankind so much wisdom was concentrated in so few words of such rich connotations It must be borne in m nd that Īśa is an Upaniṣad It teaches the doctrine of the soul

Is is as compact in construction as in its contents In its short compass it delineates all the aspects and forms of the soul It shows an extraordinary piercing insight It refers to all the aspects of the soul It deals with the अनादि soul fathomless the अनन्त soul – the limitless soul निर्गुण abstract and soul सगुण concrete All the forma tions and incarnations of the soul the Brāhman which is beyond all comprehension the dynamic Īśa the omniscient omnipotent and so too the soul encased in the individual being and the आत्मन occuping all bodies are covered and the essential unity among them is stressed The Īśa in gods and the unity among them– Yama Sūrya and Prājapatya is suggested and it is pointed out that the peaks of individual greatness (कवि मनीषी परिभू स्वयम्भू) are identical with the four summits of divine manifestations of the Īśa the Lord

It presupposes an intimate and living contact between the seer and the aspirer the teacher and the taught The Īśa is set as an address of the illumined one to the disciple to be illumined The need of a

pāths) in it One *hundred diverse ways may form a tangle a labyrinth* Every chapter is a book in itself While the Īśa has only eighteen neat verses Each of these two works represents its class in entirety

And what a contrast in bulk and spirit ! The Śatapatha appears to me like the Gaza pyramid of Egypt A massive gigantic construction built on the sandy desert just away from the streams of the Nile which flows only at a little distance The spinx is associated with it as its guardian With her weird wan and twirling lips she faces the traveller with a riddle Solve the riddle and life is spared fail and death is certain The alternatives she presents are death and bare existence There is nothing noble about it and there is nothing surprising in it After all she is the matching half beastly guardian of the pyramids – the leviathan structures of solid blocks of stones some weighing even twenty tons each but after all a dead mass entombing a dead body a mummy ! The pyramid may evoke fear but not inspire respect

The Upaniṣads can be compared to the streams of life force Jivan on the Himalayas tyre after tyre of the mountain ranges rising one over the other and the peaks vying with one another to reach the heavens holding on their bosom the benign fairy like lake the Manasa The Īśa Even a passer by may come and stand by its side and this sheet of water reflects the self and quenches his thirst It soothens his body and mind This lake has no riddle to puzzle but light to illumine and depth to delight Riddle of the lake is light from the lake Take a plunge and sublimation is sure and if the dive or merger is the goal then the identity of the individual soul with the cosmic soul is attained The alternatives thus it presents are life full and life perennial Growth and happiness for the present and consummation and bliss for the future The lake has the great depth of mystery and a radiant sheen or halo of the sublime the True A summary of the Īśa will bear this out

The Upaniṣads as has been pointed out n the first chapter eschew Karmakānda of sacrifices discussed ad nauseum in the Brāhmanas and they follow the Jnyanamarga Transformation of the present life or life terrestrial into l fe celestial is the goal before all the Upaniṣads The Īśa too has the goal It presents the following philosophy

The first two verses show the essential harmony between the man of the world and the pilgrim on the path of light The two

courses are not exclusive, but are complementary to each other The poet a preceptor is seen here appealing to the two aspects of his disciple These are the मुमुक्षु and विजिगुत्सु trends The first line puts the stress on the aspirational side, while the second on the activistic aspect. They contain an assurance and warning. Assurance that life terrestrial can be converted into life celestial and warning against the neglect of the daily routine and duties of the world It tells that duties and responsibilities of this life must be shouldered and they are not a hindrance but a help to life divine. Every work done can be converted into divine gold by the magic touch of the philosopher's stone of detachment

Life divine should be the nature The base of life divine is the recognition of Ātman Recognition of the Ātman and efforts to build congenial atmosphere so that it should express freely in the body, can be said to be forging the link between life divine and life terrestrial. There are some people who deny the very existence of the Ātman According to them the Ātman, apart from the body, has no separate existence Ātman to them is the effervescence of the chemical thing that is body Such body-worshippers turn into pleasure seeker-hedonists The Īśa puts the third verse to point out the fate of this mis-guided lot Those who believe that the Ātman is a perishable thing as the body is and, therefore concentrate their attention on the present happiness alone are not born in the glorious regions of the Aryans but in those of their lost brethren of Yore (the असुर-s) who were hedonists out-and-out and whose philosophy was still practised in the regions of land inhabitated by the cultural descendants of those Asuras

The next two lines are an explanation the seer offers to the knowledge-thirsty It is in reply to an anticipated question from the latter as to the nature of soul—the vital link between these two lives Here the qualities of the soul-stuff are shown The primeval static-soul without beginning and without end-the Nirguna Brahma-the all comprehensive soul is expressed in apparent contradictions This soul beyond and above qualities (गुणातीत) or Nirguna (qualitiless) assumes qualitative aspect of the सगुण ब्रम्ह Saguna Brahma The former is unmoving while the latter is faster than the mind. The Nirguna being the first and primeval neither the gods nor the limbs

(देवा) can attain or contain him It transcends them both The Nirguna as well as the सगुण ब्रह्म by staying stable outstrips pursuit

Next is told and explained how this abstract entity of infinite nature takes a concrete form in various bodies as wind the invisible and all occupying reveals itself in concrete forms in clouds

The fifth verse stresses the extent of the soul The various manifestations are put vis a vis one another The Nirguna does not move while the Saguna moves The first half of the line refers to the Juxta Position of the Suguna and the Nirguna The second half refers to the extent of the Saguna Brahma It is in the body and outside of it as such it is both near and away An individual body does not contain the soul The second half stresses th s aspect In short it is विभु - all pervading

Now the Paribhu teacher of universal outlook and full with the milk of humanity is explain ng the following basic truth to his (सौम्य) innocent noble and simple disciple The aspirant should know the basic nature of the existence of the soul and should not remain satisfied w th caring for oneself alone He must broaden his outlook

He is the knight errant in search of the Holy Grail The first two verses equip him with the double edged (spiritual and temporal) sword now these two (verses 6 & 7) give h m the secret of invulnerable armour and shield (सहज कवच कुण्डल) This is seeing oneself in all and all in oneself It is the base of fearlessness Feeling of otherliness is the cause of fear Perception of unity ensures (अभयम) fearlessness

The eighth verse is a separate idea Here the qualitative aspect of the link is expressed In verses four and five the condition of the soul static as well as dynamic is given in the next two verses its extension or comprehens veness are shown and in this verse the nature of the soul is depicted

Whether the Ātman is inhabitating a vegetative (अकायम) animal (अव्रण) or human body (अस्नाविरम) it is sufficiently deta ched to be affected by any sin (अपापविद्धम) as it is by nature brilliant (शुक्रम) and pure (शुद्धम) and this brilliance and purity can be attained by a person who has catholicity or universal outlook

('Sa paryāgat) The second part of the verse shows also how to recognise a personality of these sterling qualities or in which the soul-link is sufficiently strongly forged i e who has developed his psychic qualities This is of a great practical value It presents a picture of an ideal a synthesis of material and spiritual qualities It presents a *harmonious personality Such a person is seen in the* form of a wise seer (Kavih) controller of mind and subduer of senses (Manisi) of a universal outlook (Paribhū) and self reliance (Swyambhu) Know it that in him the soul force is awakened and he is on a high stage of fulfilment of the divine life

The next six lines are an advice of a (Swyamibhu) teacher to the Kratu They caution the aspirant against the dangers of neglecting worldly matter and tell him that he must be a man of the world and then alone he deserves to be a traveller on the bath of progress The *goal is assimilation in life divine*

The very fact of his birth as a human being shows that he is still in the cycle of births and deaths and that he has yet to travel on the road He must keep safe this body machine It is a necessary means to take him to the goal He must safeguard himself against all dangers An untimely or premature death will prolong the way of realisation He muit live sufficiently long The way of realisation is both long and difficult He has two valuable and indispensable assets for this journey Fortunately again they are complementary

The knight-errant must look to his physique body (असम्भूति) (The perishable or Kṣara part) and he must have the vehicle of the material sciences to ride on Of course he must need the divine grace and the correct knowledge of the road Body and worldly knowledge are two means to the end Once he enters beatitude divine grace will merge in the divinity Permanent part of the body soul combination will be assimilated in the permanent entity The Perisha ble will meet and mingle into the Aksara The (क्षर) Kṣara will be discarded ultimately but till the journey s end these are essential At the journey s end his soul will have been assimilated in the Great soul and the Vidya in His omniscience The soul is intent on his journey to eternity To change the metaphor he must first be made to cross the atmosphere and be introduced into space of Brāhman wherein he gets his natural momentum Till then external aid is essential *Dehī* (देही) *is a r der in the plane* (*Deha*) *and* Avidyā

may be compared to the propeller of the plane Till he reaches space both Deha and Avidya are necessary once he reaches it he gets momentum of his own and both aids become then a burden and superfluity

There is a word of caution in these six lines Body and material knowledge are only means These are the sign posts on the right way One must not allow onesnlf to be lost even on the right way If one is tempted and stuck in the right way one is lost and one will be whirling in between the pleasant lives Even if one becomes god it is immaterial These intermediary lives of different durations take one away from the goal of realisation Thus those who are stuck in सम्भूति or the अधिदैव side of the human existence miss the bus and from the ultimate point of view may be futther away from the goal than the avowed body worshippers or those who take the wrong path There is an early possibility in case of those hedonists to be enlighten-d about the real path in a comparatively shorter period of one or two deaths And they may zealously and vehemently pursue the right path of the Ātman and reach emancipation even earlier than these who are enjoying pleasures in their various god l ves of comparatively much longer duration than the human life

The teacher who still is a *Siddha* in making is seen as impar ting wisdom to his Sādhaka Verses 15 and 16 form this stage Verse 15 shows the relation between the ultimate Reality and सम्भूति The latter is subservient to the former but all the same it is an essential n-ed for the former असम्भूति is the elemental sheath or the body is the Karmic sheath The soul is sheathless It far transcends the sheaths Sheath elemental sheath Karmic and soul are the good better and the best of the aspirant Those who can d gest this can hope to attain the true Vidyā Avidya is the manifestation of elemental sheath The aura of the Satva is Vidya that of the elemental sheath is Avidya सम्भूति is shown here as a dazzl ng golden vessel containing Satya The precious commodity of the Satya is preserved in the proper case Care is to be taken that the preserva tion is discarded now that it has become a prison and also care is to be taken that the destruction of the golden cover is only for the realisation of the much higher commodity nay the highest

The next verse prays for the identity between life terrestrial and life divine and also points out how in the ultimate realisation a universal assimilation is experienced

Verse 17 defines असम्भूति and सम्भूति The subtle part is the individual breath the Ksara part is the physical body which ends in ashes (after being burnt)

Tha Ksara body is also called Asambhūti as it cannot have any further births The subtle part is Sambhuti as the Karmic sheath is born and reborn till liberation or immortality Aksaratva Imperishability or Amrtva Immortality is attained Another name given to Asambhuti is Vinaśa destruction Now the subtle part undergoes a cycle of births and deaths This too cannot be the end The fruit of this सम्भूति is different or other than realisation (अन्यत आहु सम्भवात्) It too is a necesary means असम्भूति is this body the outermost of the three sheaths The sthula or gross part of the body soul combination is this Asambhava or the entity incapable of taking birth The body cannot be born again The Tejas or the radiant is an inner cover This aura is the subtle chemical action of the Karmic core on the elemental matter and the innermost is the kuta or Karmic body This Karmic core takes on bodies till liberation In verse 16 the authoritative and confident announcement of self realisation is made in the remaining verses the role of the teacher is that of a prophet He is seen in the garb of the Buddha He is too broad minded and too humanistic to remain contented with his own realisation alone He advises his pupil to attain that His advice is Be a doer (कर्ता) be a believer and be a follower of the path of righteousness impregnated and illumined by OM If my lad thou followest these precepts thou wilt realise that Thou art That

The seer is not content only with his or his disciple s illumination He wants a universal enlightenment Society figures here

Divine grace is sought It is therefore in the last verse of the Iśa help of Agni is prayed for and he is invoked to take all on the *divine path* which is also the path of plenty and abundance and to fight out crookedness and hence sins out of them

The Iśāvāsya can be compared to a train where Iśa is the driver and power and Agni is the guard it is a train of eighteen bogies to be *divided into eight separate compartments* Each compartment is separate but incomplete They are joined with the others The train makes a complete whole *The guard s van (verse No 18) is subsequently* borrowed from the workshop of the Rgveda It is a necessary *borrowing* and is a safety measure

In the brief summary given above eight distinct thought movements are pointed out Their essential unity also is shown It has been seen how they serve as vital parts of the life harmonious and life divine

These cycles of thought can be expressed by another metaphor also

The first step (i e verses 1 and 2 are) is the wedding preparation between life divine and life temporal Step II i e verse 3 Incompatibility of a wedding and its consequences Step III i e verses 4 and 5 - the wedlock or link

Step IV - verses 6 & 7 strenthening of the wedlock or forging the link

Step V -- verse 8 Bridegroom Eligibility

Step VI -- verses 9 to 14 Harmony between the marital life how to preserve

Step VII — verses 15 & 16 Consummation of the wedding

Step VIII -- verses 17 & 18 Blessings

Every Upanisada is an attempt at synthesis of the real values of life The Iśa stands as the best of them as it has achieved the aim in the best possible way Synthesis on material and spiritual plane was and is the dream of all men of Vision The central idea of the Iśa is self realisation through a harmonious life and its extent and scope are surprisingly wide The Iśa has the germinations of the **Karma-yoga,** (verse 2 कुवन्नेवेह कर्माणि), कमसन्यासयोग (verse 2 न कर्म लिप्यते नरे Jnyanayoga (verses 9 to 11 and Verse 15) and **Bhakti yoga** (Verse 17 2 ॐ क्रतो स्मर 18 अग्ने नयसुपथा etc) It presents a complete and constructive theory regarding Sambhuti in a nutshell (verse 15) Iśa gives a synthesis of all sides (material and spiritual as well individual and social) of life harmonious It appears like a great diamond with many facets It reflects all the rainbow colours of Hindu philosophy once the rays of intellect are made to pass through it Adjustment of the angle of vision may reveal a new shade a tint a tinge even a spectacle

It outlines the course for the aspirant in verse 1 and verses 6 and 7 and tells duties of a man of action in verse 2 and develops them in verses 9 and 14 The integration between the aspirant and the doer is stressed in verse 2 and developed in verses nine to fourteen The harmony between Avidyā and Vidyā (verse 10) and

(verse 13), the Īśa and Jagat (verse 1), renunciation and enjoyment (verse 1) कर्मयोग, कर्मसंन्यासयोग, ज्ञानयोग, and भक्तियोग is pointed out and identity between Īśa and Doer, Personal perfection (verse 8 2) and divine-perfection (verse 16.2) Kavih, Manīṣī, Paribhūh, Swaya mbhūh and Pūṣan, Yama, Sūrya and Prājapatya, that between Abstract and concrete (verse 4 and Verse 17.2) is stressed Thus it shows unanimity between Īśa and Kratu, Jagat and Jagatī and self and universe, sun god-Pusan, Yama, Surya, Prājāpatya and God Īśa.

An outline of the history of the work and a few words about its author and date will not be out of context here.

The Īśa belongs to the Yājurveda school sponsored by the great philosopher Yājiavalkya. Behind the symbology and mystery and maze of the legends is seen a tradition regarding the history of this school of the Yājurveda The tradition goes back to the sage Vaiśampāyana, who was the follower of the then one and only school of Yajurveda. He had many disciples, chief of whom was Yājañvalkya. Disobeying his preceptor probable on a justificable ground, Yājnavalkya eschewed the Yajurveda He learnt and started his own branch known as the Śūkla Yajurveoa. He matured this under the guidance of his father Vajasereya (which is a very probable explanation-or under the guidance of the God Sun in the form of a horse which is a symbolic explanation) The Īśa belongs to this branch of the great Yājnavalkya

The Īśa appears to be one of the oldest Upaniṣads If not the oldest It is a metrical composition embodied in the very Veda It would therefore be right to attribute to it a priority over the commentaries on the sama Veda most of which are written in prose Western schools give priority to Brhadāranyaka Upaniṣad. Sri Aurobindo (p. 110 Īśa Upanisad, 1945) is of the same opinion. The Śatapatha Brāhmans is a commentary on the thirtyninth Chapter of the Yajurveda while the Brhadāranyaka Upanisad is a commentary on the 40th chapter The ज्ञानराष्ट्र is the ईशावास्योपनिषद.

Looking to the Internal evidence one is struck with the close similarity between the Brhadāraṇyaka and the Īsh. The former is prolix and the latter is compact. Whether we assume that the Brā. has expanded the ideas of the Īśa or the Īśa presents the Kernel of the Brhadāranyaka there, would not be a gap of more than a couple

of centuries between them It is therefore quite safe to give a high antiquity to the Iśa Upanisad

Though not unanimous the tradition attributes authorship of the Iśa to the sage Dadhyangatharavana It is supposed that all the five chapters of the Yajurveda from 36 onwards upto 40 were revealed by the sage The Śatapatha Brahmana commentary on the Yajurveda reiterates this (श प ब्रा 14 1 1 20) The various later commentators right from Uavaṭacarya Mahidhara Anantācarya substantiate this There is an indirect internal evidence also This same sage is also credited with the propagation of Madhu Vidya This seer of the Madhu – *Vidyā the Brhadaranyaka tells (II 5 16) explained the Madhu* approach of life to the two Aśvini Kumaras This very positive out look and optimistic and constructive approach go well with the spirit of the Iśa also The Gopatha Brāhmaṇa (1 4) gives an ingenious explanation of the nick or pet name Atharva of the sage He is called Atharva because he propounded that Search Him here (in you)

This interpretation also goes to substantiate the tradition

In the I a the dialogue method is used The teacher has made *indirect refernces to mythology and legends* has used *analogies* and similies and has made a shrewd use of different meanings of the same word



Chapter III.

The Peace Invocation

It is seen that the Īśa has this special distinction of being the only Mantropahiṣad. The 40th chapter of the Yajurveda Samhitā is the Īśa Sūkta. This Sūkta is sublimated into an Upaniṣad by the addition of this Peace Invocation. This Peace formula serves as a dynamo to electrify and vitalise the whole Upaniṣad. This invocation might have been a great diamond coin of ideas in common circulation in the chosen field of the seers, the very best and the very true.

Such universal and fundamental foundations are very few. These are like the glaciers. All old and ever new, but always abiding They were discovered by the great sages The wise turned them into life giving streams of water for the Upaniṣads. These - ideas have given life and flow not to one Upaniṣad but to many all streams of the Upaniṣads are tied permanently to the feet of these glaciers which ultimately resolve themselves to the omniscient one - Brahman or God, represented be Om

Every Upaniṣad has such a prefix-such a source. All the thirteen principal Upaniṣads have six such basic foundations The Īśa and the Bṛhadāraṇyaka both have the same peace - invocation An analysis of the common one hundred and one Upaniṣads shows that all the subsequent ninety - nine Upaniṣads have borrowed one or the other of these invocations

Of the old, the Praśna the Muṇḍaka and the Māṇḍukya likewise have ॐ भद्र कर्णेभि श्रृणुयाम देवा as their शान्तिमन्त्र. It has the maximum following of thirty - one subsequent Upaniṣads This has been

more or less equalled by the following of ॐ सह नाववतु which is the peace invocation of the Katha and the Śvetāśvatara of the old and twenty-nine subsequent ones That of the Iśa and Brhadāranyaka with a total following of nineteen is followed by ॐ आप्यायन्तु ममाङ्गानि that of the Kena, the Chāndogya and Maitra and thirteen other Upanisads Then comes वाङ्मे प्रतिष्ठिता the **Santi Mantra** of the Kausitaka and the Aitareya with an aggregate following of the eleven Upanisads Last comes that of the Taittiriya ॐ श नो मित्र श वरुण which has no other following This is unique but not so surprising as by the time the later upanisads were written gods were assimilated in the universal deity

Now we come to the Peace invocation proper of the Iśa It reads –

ॐ पूर्णमद पूर्णमिद पूर्णात्पूर्णमुदच्यमेत ।
पूर्णस्य पूर्णमादाय पूर्णमेवाशिष्यते ।

Arrangement –

अद पूर्णम (अस्ति), इद पूर्णम (आस्ति), पूर्णात पूर्णम्
उदच्यते पूर्णस्य पूर्णम् आदाय पूर्णम एव अवशिष्यत

Words –

अद That (the unmanifested invisible reality which has completely occupied the Universe and still remained स भूमि विश्वतो वृत्वात्य-तिष्ठद्दशागुलम ।)

पूर्णम् Perfect (It has been variously translated by others as ' whole and Complete)

इदम् This (The manifested visible universe)

पूर्णम् Perfect

अस्ति Is

पूर्णात् From Perfect

पूर्णम् Perfect.

उदच्यते Rises springs gushes up (the sage अथमयन् has used the word उदजायत takes on a high Birth)

पूर्णस्य From perfect (literally of perfect – here genitive is used for ablative The genitive is the most comprehensive of all cases

It can be substituted for any other case on the authority of Pāṇini II. 3 50 षष्ठी शेषे ।

पूर्णम् Perfect.

आदाय Having deducted, Taken out.

पूर्णम् Perfect (That unaminifested perfection)

एव also.

अवशिष्यते Remains as a remainder.

Meaning :-

That is perfect This is perfect (This) perfect has sprung up from (that) perfect (When this) perfect has been taken out (deducted) from (that) perfect, the remainder also (is), (another) perfect.

'That Perfect' stands here for the ultimate reality, the invisible whole while 'this perfect' is used for this visible universe of infinite extension This Peace Formula is pregnant with potentialities an analysis and explanation will indicate the immense implications.

Analysis

This verse has two sections the first places creator and the creation in juxtaposition, the second connotes status and potentialities of the perfect

Explanation of the First Pāda) The Creator is the first is the Reality. How the universe has com out of him is indicated here. The keynote is उदच्यते. It implies a joyful activity. It suggests that the creation is not an accident and it is not an error It was a willing activity, nay a purposeful activity. The Upaniṣads have used various significant words for this. He desired (अकामयत) He willed (ऐक्षत) He exerted (अश्राम्यत्) He laboured (अतप्यत्) and He created and became (अभव्यत्) (Bṛhadāranyaka 1 2.4, 1.4.9). It is He and none else None could tell or order Him as there was none before He was the Master, He was the Beginning. He must have put his heart and soul in it no wonder perfect came out of perfect The Creation this universe this Jagat leapt up The Bṛhadāraṇyakopaniṣad (1 2 6) uses the significant words 'यशोवीर्यमुदक्रामत' "The glorious seed flourished." It was a spontaneous outburst from Him. It has all the beauty, all the magic and all the Charm of Perfect The

Brhadāranyaka waxes eloquent and calls both parts and the whole the fibre and structure of the earth as honey The whole of the 5th Brahmana of the second chapter bubbles with optimism The Madhu Vidya of the sage दध्याङ्-गाथवण is explained here The Creator manifested the creation man and humanity are all termed Madhu honey The elements that dominate the universe and the laws that *bind it are* also named Madhu The sweet silken threads of love bind us together and the sweet laws rule us

Thomas Traherne s (quoted in the perrenial philosophy P P 80 81) may fittingly be called as a modern translation of this same outlook on life

Your enjoyment of the world is never right till every morning you awake in heaven see yourself in your father s palace and look upon the skies the earth and the air as celestial joys having such reverend esteem of all as if you were amongst the angels The bride of a monarch in her husband s chamber hath no such cause of delight as you

You never enjoy the world aright till the sea itself floweth in your veins till you are clothed with heavens and crowned with stars *and perceive yourself to be the sole heir of the whole world and more* than so because men are in it who are every one sole heirs as well as you Till you can sing and rejoice and delight in God as misers do in gold and kings in sceptres you can never enjoy the world He is perfection and so Universe is a perfection The Jagat is Purnam *How great an assurance How vast a scope for progress and therefore* how far-reaching is the horizon of hopes! The note of the first line of the magic peace formula is Omnipresent Optimism

Explanation of the) The Second Pada at first negatives all our fears
Second Pada) and secondly

holds out a positive assurance It tells us that any thing taken from the perfect does no reduce it in any way as the perfect is not bound by the law of imperfects We imperfect *beings are subject to age* exertion ennui There comes ultimately sagging or faggidg or a stop *Take the example* of the Taj The king who willed the artist who planned and the hundreds and thousands of workers who laboured had all decayed and died What was with the planners was with the *structure planned also The planners could not live to build another*

Taj The Taj is in white marbles was complete and is ageing but that in black marbles died a death in its very conception This is the law of all imperfections But it is quite the reverse with perfection

The perfect universe was created but the perfect (Creator) was not completely or wholly exhausted after the creation Not an iota of his power was lessened He is the same perfect He was the whole now too he is the whole All his power is in tact Perfection is Infinity in the field of the positive Perfect therefore after creating another perfect again remains perfect The Reality the first perfect still is the omnipotent omniscient and possesses all the Omni epithets

The universe is perfect This means it is capable of giving scope for progress upto the very perfection

There can be a wise firm seer who may attain Illumination get revelation and merge in Perfection Thus the illumined one can be a perfection and there is no end to Possibilities He in turn can help others to perfection He can keep going to cycle of perfection The cycle of perfection needs have no end Optimum Optimism

The **Mantra** concludes with a triple repetition of (Śānti) peace Peace is the result of joy Joy is the state of mind of which the base is Optimisim. The goal of perfection is the firmest foundation Highest joy or the very bliss of realisation can be in view and the result will be most abiding state of peace !

Such a peace is desirable and possible for the individual who can reach perfection Such a peace is desirable and possible for the whole universe

Let there be efforts and let that be the goal The threefold peace Individual Social and Universal

As the Īśa takes its vitality from the Śānti **Mantra** which in turn takes its strength from OM The peace Invocation is the matrix of the Īśa OM is the womb of the invocotion OM is the epitome of the Śānti Mantra too OM is the dynamo attached to the power house of tee Śānti Mantra

OM Is the recognised mystic symbol for the Reality The Creator It etymolog cally means the protector (अव to protect) It is the symbol for the gods of Creation preservation and destruction all together It is also a symbol for God - the one and the only It stands for the Creator and Creation together.

The aid of OM is sought in the Peace Invocation OM functions as the regulator too OM is a driver and a Guard in one

From Upanisads to OM we ccme to three concentric circles The wider circle of the Upanisads has the inner circle of the Īśa within it The Īśa in turn has the circle of the Śanti Mantra as its centre and this has OM as the core circle Peace it is seen must be preceded by joy and optimism The peace and the degrees of peace depend upon the intensity of joy and optimism The peace of realisa tion and illumination pre suppoees a state of bliss

But such a peace is a slow training Its course is outlined in the Kaṭha Upaniṣad (III 13) It says Coil in speech into thinking and thus meditation matures into wisdom wisdom widens into a universal and transcendentah outlook and then lasting peace dawns

May it be noted that any of the degress of peace cannot be an out ceme of a negative attitude It is quite the antithesis of laziness boredom and exhaustion The Vedic sages prayed (Rgveda 2 30 7)

न मा तमन् न श्रमत् नाततन्द्रम् Let not laziness exhaustion or fatigue assail us Attainment of such a constructive active peace is the goal the sage prays for such threefold peace ॐ शान्ति शान्ति शान्ति



Chapter IV

Realisation is the goal of every upanisad But this requires an adequate preparation These stages are chalked out by the preceptor He gives his advice in the Īśa The Īśa is a monologue in construction but a dialogue in design Questions from the discrple are anticipated The curious and knowledge thirsty student (जिज्ञासु) requests elucidation and then flows the masterly explanation The Īśa compares well with the Gīta The G'tā is a sermon by (हृषिकेश) the conqueror of senses to (गुडाकेश) the victor over indolence The G ta presents an ideal the Īśa a stage on a very high level Both Kṛṣṇa and Arjuna are harmonious personalities In the Īśa too a synthesis of the practical and ideal is attempted The Īśa aspirant can safely say like Sir Galahad of Lord Tennyson –

My strength is as the strength of ten
Because my heart is pure
I never felt the kiss of love
nor maiden s hand in mine

More bounteous aspects on me beam
Me mighter transports move and thrill
So keep I fair through faith and prayer
A virgin heart in work or will

The first two lines of the Īśa form one thought unit The Upaniṣad being primarily concerned with realisation naturally It would lay stress on the spiritual aspect of life The first verse no wonder lays stress on the aspirational aspect while the second on the activistic

these verses *are complementary to each other as* both together form a complete unit They are taken therefore together in this chapter

The first verse gives both theory and practice It has distinct and co related three thought movements The first two lines give the principle and the second two the application

The *verse runs* –

ईशा वास्यमिद सर्वं यत्किञ्च जगत्या जगत ।
तेन त्यक्तेन भुञ्जीथा मा गृध कस्य स्विद्धनम ॥

Arrangement –

इद सर्वं ईशावास्य यत्किञ्च जगत्या जगत ।
तेन त्यक्तन भुञ्जिया कस्य स्वित् धन मा गृध ॥

Words –

1 इद — This (visible world)

2 सर्वं — All

3 ईशावास्यम् — This word contains the following two possible combinations

(i) ईश + आवास्यम

(ii) ईशा + वास्यम

Īśa is formed from the root ईश to command or govern Īśa therefore is the lord the administrative head of the universe He is the Highest hierarchical qualitative manifestation of the qualitiless primeval Brahman The Śvetāśvatara Upaniṣad (10) makes him the one overlord who rules the perishable objects and the imperishable individual soul

ईशा – (instrumental singular of Īśa i e By or by the Lord)

आ is an augmentative prefix meaning from all sides all over *Anantacārya in his* ईशावास्यभाष्यम gives वास्य वस निवासे वासित उत्पादित स्थापित नियमित वा आवास्यम from वस to dwell all over dwelling place or residence

not Buildings of one's circle of preserves is the scope and limit of enjoyment

Encroachment is a taboo and a forbidden thing Allow other circle round about to develop if yon can, but you are not supposed to starve your circle All this is implied in भुञ्जिथा Starve not oneself and starve not others is the advice. For enjoyment one *must have* enough. But this 'enough' is again defined and limited by other co-existing circles.

This principle of permissible enjoyment is explicitly stated in the तैतिरीयोपनिषद् (भृगुवल्ली दशमोऽनुवाक verse 18 which runs- न वचन वसतौ प्रत्याचक्षीत। तद् व्रतम्। तस्माद्य या कया च् विधया बह्वन्नं प्राप्नुयात्। आराध्यस्मा अन्नमित्याचक्षते।

Thou shalt not reject (sholte to) any man in thy habitation. For that too is thy commandment for observation Therefore in whatever sort do thou get thee great store of food, the wise say that provision is stored for the refugees.

The Rgveda X, 1176 is very categorical in condemning a man who is not charity minded. It declares, " Fool is he, who donates not. Futile is the act of his eating food Such food I verily tell you is his death. The man who does not feed good man or does not help his friends is only a glutton, is only a sinner मोघमन्नं विन्दते अप्रचेतः सत्यं ब्रविमि वध इत्स तस्य नार्यमणं पुष्यति नो सखायं केवलाघो भवति केवलादी।

Charity is specially recommended for men In an allegorical reference to the eternal D D D sound of the thundering, the Upaniṣads have read द for दम or control in case of gods who are surrounded by all pleasures in heaven द for दया compassion in case of the असुर & or demons who are given to excesses of cruelty *and* द *for* दान; charity in case of human beings prone to selfishness The three Cs of Control, Compassion and Charity in place of the three aforementioned Ds.

तेन त्यक्तेन भुञ्जिथा : presents two sides Foundation of the first is 'gratitude and of the second is latitude. The first is in relation with the divinity that pervades the universe and the second, in relation with its manifestations. What attitude the aspirant should have in relation with the manifest world and especially with other

ईशा + वास्यम् iii) Worthy to be covered by the Lord -Ish 1

उ And, again but, on the other hand (उ = तु In the Vedas used as a Copula implying restriction and emphasis)- Ish 5 Ish 9, Ish 9 12.

उपासते (Third person Atmane plural of उपास to worship to serve) Worship serve -Ish 9 Ish 12 (worship dance attendance on)

उभय Both -Ish 11, Ish 14

ऋषे (Voc. Singular of ऋषी from $\sqrt{\text{ऋष्}}$ to go) O seer O goer -Ish 16

ॐ A letter as a symbol of the imperishable immutable God who is the protector, preserver and the destroyer -Ish 17

एक Only, Solitary -Ish 16

एकम् One, one and alone Ish 4

एकत्वम् Oneness -Ish 7

एजत Moving (from एज् to move In the Compound अनेजत्) -Ish 4

एजति (Twice) Moves Ish 5

एनत् To it -Ish 4

एनम् Sin -Ish 18

एव Only Quite exactly just likewise -Ish 2 Ish 6 Ish 7 Ish 10

एवम् This way -Ish 2

क Wither -Ish 7.

कर्मन् Work -Ish 2

कर्माणि Deeds works (Acc Plural of कम) -Ish 2

कवि A Seer -Ish 8.

कस्य Whose? (Gen Singular of क who) -Ish 1

क्रतो O doer (From क्रतु a doer Voc Singular) -Ish 17 (Twice)

कृतम् Done Ish 17 (Twice)

कल्याणतमम् Most auspicious (तम Superlative Suffix) -Ish 16

किम् which -Ish 1

क्लिबे (क्लिब, क्लिप to cut) For cutting away माध्यदिन reading) -Ish 17

कुर्वन् Doing P P from $\sqrt{\text{कृ}}$ to do) -Ish 2

के Who (Nom plural of क) Ish 3

गच्छति Goes -Ish 17

गृध. Be greedy Ish 1

च And -Ish 1 Ish 3 Ish 6 Ish 11 (Twice) Ish 14 (Twice).

... act of movement -Ish 1

जगत्याम् In the dynamic world in the universe of movement Ish 1

जना Beings those who exist merely or procreate only (from ज to be born or to produce) –Ish 3

जवीय Speedy –Ish 4

जिजीविषेत One should desire to live –Ish 2

जिजीविषे [Imper 2nd Singular] Thou desirest to live (उवटाचार्य reading) –Ish 2

जहुराण Sacrificial crooked deceitful (जुहू a crescent shaped vessel used at the time of sacrifice जुहुराण a sacrificial priest] Ish 18

तत That That [Soul stuff] It has come in the Ish thirteen times –Ish 4 Ish 5 [Six times] Ish 10 Ish 11 Ish 13 Ish 14 Ish 15 Ish 16

तत Then furthermore than that –Ish 6 Ish 9 Ish 12

तमस Darkness the lowest of the three Qualities of in man Ish 9 [Twice] Ish 12 [Twice]

तमसा By darkness by तमस Ish 3

तत्र There Ish 7

तस्मिन् In that –Ish 4

तान् (*Acc plural of तत That*) *To them* Ish 3

ते Those (Nom plural of तत That) Ish 3 Ish 9 Ish 12 Ish 16

ते To you (Acc of तत) Ish 18

ते Your (Gen of तत) Ish 16

तत Therefore Ish 1 (शंकर takes it as a pronoum By him) Ish1

तिष्ठत Standing Ish 4

तीर्त्वा After crossing - Ish 11 Ish 14

तु But Ish 6

तजस् Brilliance Ish 16

त्यक्तेन By renouncing being relinquished Ish 1

त्व You Thou (Imp 2nd Singular of युष्मद उवटाचार्य) reading in *place of* त्वयि)

त्वयि In you (Loc Singular of युष्मद you) Ihs 2

देव Shining God (√दिव to shine) Ish 19

देवा Gods Gods of lustre (द्योतमान देवा) Limbs - Ish 4

दूरे Far Ish 5

दृष्टय For sight Ish 15

धनम An object of endearment property (From the vedic root धन to produce) - Ish 1

धावत Who run runners Ish 4

धीराणा of wise men (Abl plural of धीर from धृ fortitude धी intellect) धीर A wise man of stable charactor a wise man of foresight and fortitude Ish 10 Ish 13

न Not Ish 2 Ish 4 Ish 5 Ish 6

न To us Ish 10 Ish 13

नर In man (Loc Sing of नर न रमते नरे man who is not stuck and therefore not lost नरे नतरि a leader cum doer) Ish 2

नय Take carry (Form $\sqrt{}$ना to take) Ish 18

नाम Namely Ish 3

नमउक्तिम I Approaches with humility (नम humble उक्ति speech)
II Panegyrics praise Ish 18

परिभू Of a comprehensive outlook all occupier Ish 8

पयगात Going all over (परि all over गम to go) also it can be used as an adjective of universal outlook Ish 8

पश्यामि I see Ifh 16

पात्रेण By a vessel Ish 15

पुरुष Person Ish 16

पूपन O ye Fosterer Sun God (Voc Sing of पूपन lit the fosterer Sun God who is shown as a शूद्र in the hierarchy of gods) Ish 15 Ish 16

पूवम Former preceding going ahead Ish 4

प्रविशन्ति Enter in (प्र+विश to enter Third person plural) Ish 9 Ish 12

प्राजापत्य O Offspring of प्रजापति Ish 16

प्रेत्य Go finally go for good after death Ish 3

बाह्यत Outside -Ish 5

भस्मान्तम Ending in ashes Ish 17

भुञ्जीथा Enjoy O ye [Imp 2nd Sing of $\sqrt{}$ भुञ्ज to enjoy] -Ish 1

भूतानि Beings [Acc neu plural of भूत a being] -Ish 6 Ish 7

भूतेषु In beings Ish 6

भूय More numorous great (भूयस) -Ish 9, Ish 12.
भूयिष्ठां Abundant -Ish 18.
मनस [Abl. singular of मनस् mind] -Ish 4.
मनीषी *Nom. sing. of मनीषिन् Who overlords his mind* -Ish 8.
मा Don't [Indefinable of negation] -Ish 1.
मातरिश्वा i. Wind, air breeze मातरिश्वन्
ii. Foetus in the womb
iii. A synonym of the dynamic Isha -Ish 4.
मुखम् A face [Neu Sing मुखम् a face] -Ish 15.
मोह Delusion -Ish 7.
मृत्यु Death -Ish 11, Ish 14
यत् woatsoever, which Ish 1 Isha 16
यस्मिन् In whom [Loc sing. of युष्मद्) -Ish 7.
यम The God यम controller of all सर्वस्य समगमनात्यम, यमु उपरमे who *keeps aloof from all injustice य सर्वान् प्राणिनो नियच्छति स यम* who allots to all beings -Ish 16.
य Who -Ish 6, Ish 10, Ish 14, Ish 16
याथातथ्यत In the true sense, precisely -Ish 8
युयोधि You fight out (यु far away √ युध् to fight -Imp 3rd Sing] -Ish 18
ये Those, whosoever [Plural of यत्) -Ish 3, Ish 9 Ish 12 Ish 13
ये के च Those insignificant [Toms Jacks and Harries] -Ish 3.
रता Stuck; glued -Ish 9, Ish 12
रश्मीन् Rays [Acc. plural of रश्मि a ray] -Ish 16.
राये For wealth, abundance, material well-being Ish 18
रूपम् *Form, beauty -Ish 16*
लिप्यते Sticks adheres [Atmane -3rd Sing. of √ लिप् to attach] -Ish 2.
लोक. Worldly regions -Ish 3.
वयुनानि i Actions, movements -
ii वयुन weaving, Warps and whoops of life - Vinobaji.
iii From वयस् (In Vedic parlance is sacrificial oblation) Oblations.
iv Work, action

v Science, knowledge भागवते वयुनशब्दस्य ज्ञानार्थकत्वात् Ish 18

वायु Individual breath Ish 17

वास्यम् Worthy to be covered (In the compound ईशावास्यम Shankar) Ish 1

विचचक्षिर Revealed, enlightened (√ चक्ष् to see) - Ish 10 Ish 13

विजानतं Specially enlightened a wise man 7

विजिगुप्सते Desires protection (Dessiderative of गुप् to proted) Isa 6

विद्वान् Wise Ish 18

विद्यायाम् In विद्या Isha 9

विश्वानि All Ish 18

विधेम We offer - Ish 18

वेद Knows Ish 11, Ish 14

व्यदधात् Achieved fulfilled (From विधा to do to perform, to create to function - Past tense 3rd sing) Ish 8

व्यूह Thou marshal arrange in order (Imp) - Ish 16

विद्याया (Loc Singular of विद्या) In the knowledge worth the name

विद्या i Knowledge *worth knowing or worthwhile* (Etymology)

ii परा विद्यायया अक्षर अधिगम्यते By which the imperishable is comprehended (उपनिषद)

iii Knowledge worth knowing which revolves in the orbit of the good श्रेयस् and which is concerned with the comprehension of the imperishable

iv The knowledge of deities देवताज्ञान (Shankar)

v The heavenly region (Commentators Mahidhar and Anandgiri)

vi Worship of deities only (Ramachandra Pandit s केवल दवता-उपासना)

vii Supernatural knowledge (Purohit and Yeats)

viii Knowledge concerned with the worship of the Lord- ईशाराधनरूपविद्या वे शा पाठक

ix Knowledge of ritualistic philosophy (Swami Sharvananda)

x *Soul knowledge (Satawalekar),*

i संभूति The subtle principle of a person The अधिदैव part The कारण शरीर

ii सृष्टि कार्यब्रह्म Creation (Both are Synonyms for the creative manifestation of the premordial soul stuff [Shankar] Anantacharya and Ramchandra Pandit following Shankar give कार्यब्रह्म प्रकृतिकार्य and हिरण्यगर्भ *as its synonyms*

iii *Resulting attainment of Brahman* (ब्रह्मप्राप्तिरूप फल-रूप) गंगानन्दन स्वामी

iv *Meditation* (*समाधि*) *श्री रामानुज शिष्य प्रकाशिका*

v *Those who follow that Hari created the world* (श्री माधवाचार्य जयतीर्थ विवरण)

vi The consciousness of the creation – The cause of creation सच्चिन्तन-ब्रह्म उत्पत्तीचे कारण Vyankat Ramachandra Ranade

vii Mature world in the form of महद and the rest श्री स्वामी दयानंद सरस्वति)

viii Created Nature Dr Roer

ix Shape of Nature *Purohit and Yeats*

X *True Cause Dr Frost*

xi Fact of Emanation Pro Ranade

xii. संभवन् लिंग सप्तदशात्मकं The seven stage creative principle ब्रह्मानंद

xiii Birth Shri Aurob ndo

xiv Becoming *Swami Sharvananda and Dr Hume*

xv *Evolution Progress* (विकास विनोबाजी)

xvi Wisdom (ज्ञान Swami Dayanand in alternate)

XVII Wisdom (विद्या Lokmanya Tilak)

XVIII Corporate feeling सद्भाव– Satawalekar

संभवात् (Abl Singular of संभव birth) From the subtle or fine part of of the personality *जीवात्मा Ind vidual soul viewed as a body – soul unit* Ish 13

संभूतिम् (Acc Sing. of संभूति) To संभूति Ish 14

सुपथा *By the good way - Ish 18*

Errata

1 *The first number indicates page and the second line*

Please read ति *for* ति *at 9 25*

30 27 30 70 33 15 63 6 65 34 107 7 110 4

न for न at 11 17

क for कं at 66 12

व for व at 35 50

म for म at 43 21 88 7 91 15 98 28 110 6 112 13

मं for मं at 63 13 72 9 72 12

ल for ल at 112 11

2 भुञ्जीया for भुञ्जिया at 29 11 30 22 32 5 35 8 36 24

स्य for स्या at 40 26 and 30

जिर्जा for जिजि at 36 21 36 22 36 29 and 36 33

मवमूतपु for सव भुतपु at 57 15 57 30 61 3

ममूनि for मभूनि at 87 20 and 88 6

Page	Line	Incorrect	Correct
V	3	had been	is
V	17 & 18	त	त
VI	2	त्तै	त
X	last	पा	शा
5	19	generaj	general
5	25	यजुभिरजन्ति	यजुर्भियंजन्ति
7	31	Shukov	Shikov

Page	Line	Incorrect	Correct
8	11	emphasis	emphasise
9	3	rappor	rapport
9	18	–मिह्र	–मिह्
12	4	दुर्गं पथ पथस्तत्	दुर्गं पथस्तत्
12	16	अनन्य प्रोक्ते	अनन्यप्रोक्ते
16	21	muit	must
20	30	Brahman	Brahmana
20	30	thirtyninth	thirty ninth
22	23	tneir	their
23	14	–न्यमेत	–यते
23	17	आस्ति	अस्ति
23	21	मत्वास्य	वृत्वास्य
24	25	अकामयत	अकामयम
25	33	faggidg	fagging
26	23	ror	for
26	26	threeiold	threefold
26	32	tee	the
27	9	suppoees	supposes
27	13	transcendentah	transcendental
27	15	*out ceme*	*out come*
27	19	शान्ति	शान्ति
28	7	हृपिवेश	हृपोवेश
29	7	ईशा वास्यमिद	ईशावास्यमिद
29	8	कस्य स्विद्धनम्	कस्यस्विद्धनम्
30	5	वम	\ वन
30	10	अवारमम्	आवारनन्
32	10	तैत्तिरीयोपनिषद्	तैत्तिरीयोपनिषद्
32	22	यविमि	वर्वीमि
33	11	मदपर्णम्	मदर्पणम्
34	5	यह्नि सनातनन्	यहा सनातनम्
35	15	त्रिश्रीविरिंचतत	त्रिश्रीविरिंचात
35	19	स्वपि	स्वपि
35	32	स्वपि	स्वपि
37	31	वरिष्ट	वरिष्ट

Page	Line	Incorrect	Correct
38	17	शरीरयामा	शरीरयाश्रा
39	13	वचनम	वचनम्
42	14	तमसाऽवृत	तमसावृता
42	16	जन	जना
45	1	√ लुक्	√ लाक्
45	25	Bhandarkas	Bhandarkar
45	last	न्त्य विव्द्ामो	न्त्यविद्वासो
45	last	अवुधो	अबुधा
47	34	demonie	demonic
48	30	तत्वम्	तत्त्वम्
49	19	उच्चन्ते	उच्यन्ते
51	19	मातरिघा	मातरिश्वा
52	22	तास्मिन	तस्मिन्
55	24	cosmopolition	cosmopolitan
57	10	– त्मनेवानुपश्यति	– त्मन्येवानुपश्यति
57	15	आत्मान	आत्मान
57	27	√ दृश्य	√ दृश्
58	1	√ दश्	√ दृश्
63	last	ऽर्थानियदधात	ऽर्थान्व्यधात्
68	24	आत्मतत्वाला	आत्मतत्त्वाला
68	29	physicai	physical
69	23	materlal	material
70	14	यस्तव्देदोभय	यस्तद्वेदोभय
70	14	विद्या	विद्या
70	29	उप + आम	उप + √ आस्
71	last	to vidya	to Avidyā
72	6	अश्नुते	अश्नुते
72	23	widerly	widely
73	1	equavents	equivalents
73	7	तत्वपदार्थरूप	तत्त्वपदार्थरूप
74	4	Couse	cause
76	29	अविद्यवामन्तरे	अविद्यायामन्तर
76	29	पण्डितामन्यमाना	पण्डित मन्यमाना

Page	Line	Incorrect	Correct
77	6	पुत्रर्णव	पुत्रैर्णव
77	14	–व्या चचक्षिरे	व्याचचक्षिरे
78	last	It	If
80	3	मनुष्यमेतस्तो	मनुष्यमेतस्तो
80	6	योगक्षेमादवृणीते	योगक्षेमाद् वृणीते
85	13	conceptionat	conceptional
87	4	आधिभौक्तिक	आधिभौतिक
87	21	यस्तद्वेघोमय	यस्तद्वेदोमय
88	2	मेऽस्मभूति	मेऽस्मभूति
93	10	विस्त्रस.	विस्रम
96	2	असमूति असमव	असभूति, असमव
96	16	sceolars	scholars.
98	5	habitates	habitats
98	21	–मृत्योमागमृत	मृत्योर्मामृत
98	26	तन्व	तन्व
100	2	तरसद्ब्रह्म	ततसद्ब्रह्म
100	7	सत्यकामा	सत्यकामा
101	18	equate	equates
102	9	पितृयाण	पितृयान
102	11	interpsetes	interprets
102	26	disk	disc
108	7	आस्मि	अस्मि
108	17	पूषम्	पूषन्
109	34	अहमनुरभव	अहं मनुरभव
109	34	कक्षीवाँ	कुक्षिवाँ
109	37	sags	sage
110	5	पश्यन्नपिर्वामदेव	पश्यन्नृषिर्वामदेव
110	26	all	all
111	2	ago	ego
112	1	शरीर	शरीर

□ □